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Vol. XVIII

APRIL 1918

No. 8

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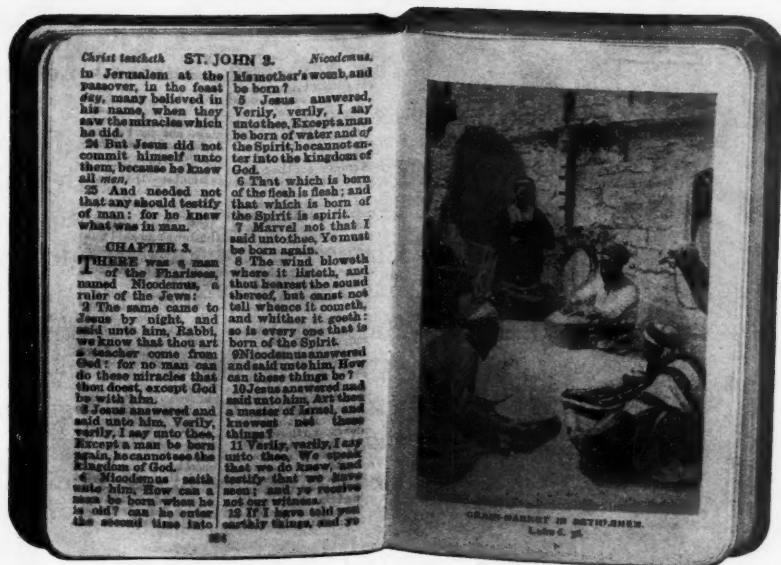
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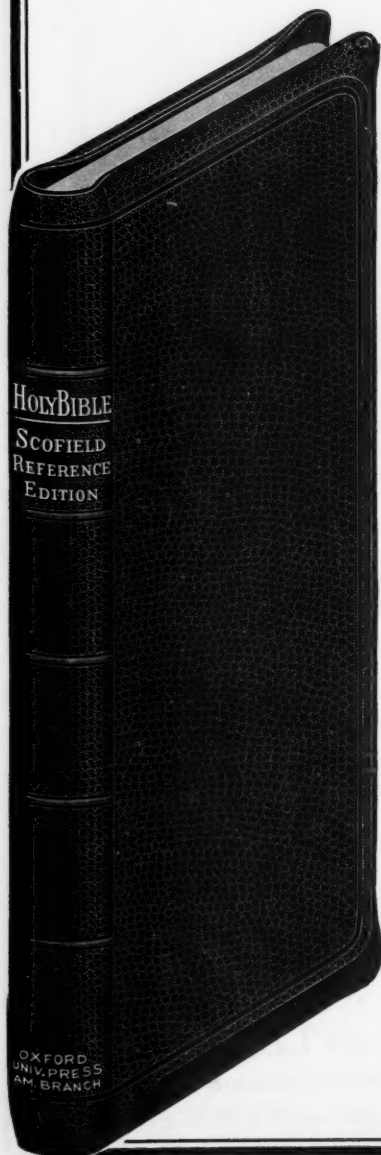
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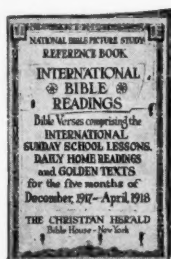
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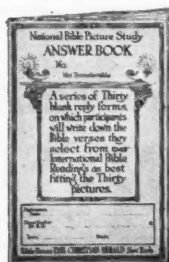
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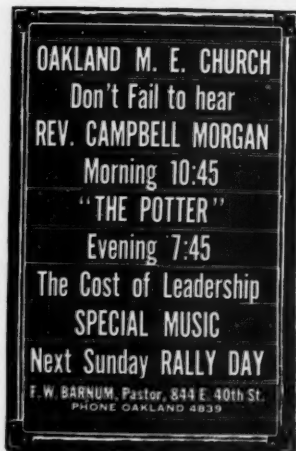
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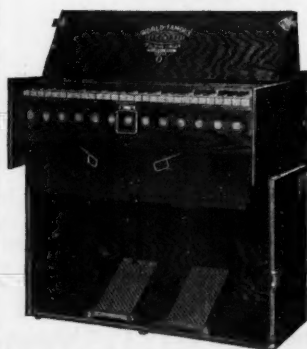
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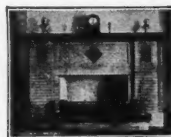
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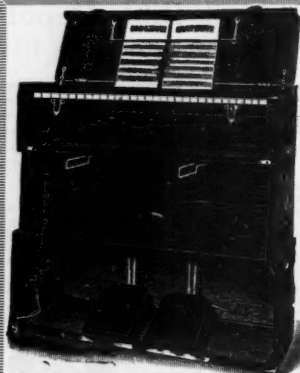
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THE Christian Workers Magazine

April, 1918

Editorial Notes

"And he said unto Jesus, 'Lord, remember me when thou comest into thy kingdom.'"—
Luke 23:42.

"None of the crucifiers saw the atonement. Probably the only person at Calvary who did see it, was the dying penitent who hung beside Jesus and who, in the light of his discovery, upbraided his criminal companion for taunting Jesus.

Cut From the Loaf

"This 'model penitent,' as I prefer to call him, discerning that Jesus really was the King of the Jews and was allowing them to destroy the temple of his body—a temple he himself would rebuild in his pending resurrection—cried out, 'Jesus, remember me when thou comest in (or into) thy kingdom.' 'He used the saving name 'Jesus.' He alone, of the five classes that appealed to Jesus on the cross, did not say, 'Save thyself,' but rather, 'Save me!' He alone saw that the crucifixion was not finality. He saw that a kingdom and a throne were awaiting Jesus, and he begged to be made a member of that kingdom.

"The seal of Christ was instantly put on the incomparable insight of that prayer in the reply, 'Verily, verily, I say unto thee, This day shalt thou be with me in Paradise.'"

From "Romance to Reality," by Rev. Henry Clay Mabie, D. D., LL. D.

The following is from a letter addressed to the Moody Bible Institute of Chicago by a Christian business man of generous means and who is one of the most consecrated and intelligent givers in this country. It requires no comment, but its instruction and appeal are earnestly urged upon the attention of all our readers:

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support for their intellectual and spiritual equipment emphasize the great truth which I think God is impressing upon us by the war, namely, that the needs of His church should long ago have had the same standard of loyalty which the nations are now claiming of their citizens and subjects, i. e., the risking of all their wealth and their lives if necessary. It is certainly a psychological moment to place this supreme claim upon Christian people through the churches, and I think it should be stated and re-stated in varying forms through the press and the pulpit.

"I believe that no Christian business man today should attempt to increase his wealth, but that if he is able to do so he should convert investments and use both them and his income for the cause of the gospel. If this emphasis is made as it should be made, not only will the class-rooms of such institutes as yours be filled, but all their treasuries will be well supplied. Please stress these ideas more in 'The Christian Workers Magazine' and by every influence you can exert."

Much is being said just now, and justly too, about the wonderful work being accomplished by the Y. M. C. A., especially the

The Churches and the Y. M. C. A.

large sums of money it is commanding and administering for welfare and religious work among our soldiers and sailors.

But sometimes this is being said in disparagement of the churches, not by the Y. M. C. A. men so far as we know, but strange to say, by representatives of the churches themselves. Therefore it is well to have our attention called to statistics on the other side, which show that this money as well as the men who are commanding and administering it, is coming in great measure from the Christian churches. The Boston "Transcript" having collected the figures and the names of donors, has discovered that "40 per cent of the

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
by Dr. Henry Ostrom, in our next issue.

population furnish 78 per cent of the givers, and that these have learned the art of giving within the Christian church."

These statistics cover only the eastern part of our land, but there is little doubt that the other parts of it would make as good a showing.



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**Dr. Anna
Howard
Shaw**

among other things she believes there will be a decided reformation in the churches, "and men and women ministers will realize that it is much more important to live right today and to thoroughly comprehend our obligations to each other, than to dwell upon the lives of Abraham, Isaac and Jacob."

This sounds very bright, but the good woman is one of many blind leaders of the blind. If she only knew it, it is the disregard of what God would teach men and nations through Abraham, Isaac and Jacob, that has involved us in this war, and that will involve us in a more bitter one later on, if people listen to what such as she say instead of the inspired teachings of the Old and New Testaments. Neither men nor nations can live right in the sense of comprehending their "obligations to each other," until first of all they comprehend their obligations to God, and this they can never do by entertaining such a view of divine revelation as Mrs. Dr. Shaw recommends.

Nay, dear friend, as to prohibition and female suffrage thou mayest be very wise, but when it comes to apprehending and interpreting the Holy Scripture, if the above is a sample of thy intelligence, "thou speakest as one of the foolish women speaketh."



Our English correspondent in a private communication on America's entrance into the war, says that the latter has its bright

**Bright
Side of
the War**

side, and that to those who can say, "For me to live is Christ," it is well worth being alive in these times. He then adds what we believe our readers will be comforted and strengthened in their faith to hear, namely, that thousands of young men who would never darken the door of a gospel meeting are now listening and getting saved.

We quote the following:

"One young fellow wrote home to his father saying, 'Dad, this war had to be that I might be saved.' As I read the letter, his father said: 'Just fancy our George thinking that God

would cause or permit all this upheaval that he might be saved!'

"I said, 'Friend, God upheaved more than all Europe that your George might be saved. Calvary was a greater tragedy than this war, and Calvary had to be that I might be saved. My own dear boy got saved since he joined up and is now red hot, out-and-out for the Master; his weekly budgets make me weep tears of joy.'

"The poor world needed something like a volcano to shake it up, and smash its ideals and give it a sight of man's nature, after well-nigh 1900 years of the gospel age. And this war is that something and it is doing it in hundreds of thousands of lives. The price is costly, but the results quite justify it."

A recent bulletin of Hampden-Sidney College, Virginia, contained the following:



"A significant incident recently happened in army circles: A member of the Synod of Virginia appeared before the examining board for enlistment in the service. The examining officer, reading from the

**The Real
War
Issue**

applicant's record, 'Graduate of Hampden-Sidney College, graduate of a Union Theological Seminary,' abruptly put the paper down and fairly exclaimed, 'Well, what are you doing here?' Then straightway answered the graduate of Hampden-Sidney College and of Union Theological Seminary, nothing daunted, 'I am here, sir, to fight German philosophy—for if Germany wins, civilization and Christianity will be ruined.' 'You will do,' was the prompt response, and today that member of the Virginia Synod, is commissioned a Captain in the service of his country and is at his post of duty at Camp Lee."



Miss Ada R. Habershon, of London, England, authoress, poetess, Bible teacher, personal worker for Christ, departed to be with her Lord, on Friday, February 1.

**Ada R.
Habershon**

Her death is a great loss to the forces of evangelical truth, as she was possessed of a vigorous mind united with deep devotion to Christ.

"The Bible in the British Museum," "Exploring in New Testament Fields," "The Study of the Parables," "The Study of the Miracles," "The Study of the Types," "The Names and Titles of Our Lord," are some of her writings, all of which have the devotional flavor often lacking in works of exposition, and indicative of the heart which feeds on the truth which it seeks to impart.

She was also the moving spirit of the Ladies' Branch of the Prophecy Investigation Society,

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and one of the best and clearest writers on prophecy of whom we have knowledge. But by many she will be best remembered and best loved because of her gospel hymns, "O, What a Change!" "My Sins Are Forgiven," "He

Will Hold Me Fast," "What Will It Be When We See Him?" and others.

She was the Frances Ridley Havergal of her generation and in the day of rewards many will rise up to call her blessed.

"Pan-Germanism and Christendom"

Editorial Book Review

This is a very unusual book, being in the main a story of the conversion of a neutral as far as the great war is concerned, to a rabid enemy of German aristocracy and Germany's military policy. The body of the book is an open letter from M. Emil Prüm, a leader in the Roman Catholic church in the Grand Duchy of Luxembourg, holding many high offices in the church, to Herr Erzberger, of the Reichstag in Berlin, a member of the Center in that body, which is recognized as the Roman Catholic party. The letter was suppressed by the German authorities, but a stray copy fell into the hands of the editor and commentator, René Johannet.

M. Prüm charges Erzberger and his friends, who are Roman Catholics, as having become as barbarous as the extremists of the Prussian party and presents an array of charges against the Germans in their treatment of Belgium that is one of the strongest that has ever been printed and says that they are "unexampled in the history of humanity." He says that this campaign of hate and of untruth, apparently organized by unseen leaders, has plunged the German people into a state which borders on delirium and which will remain the eternal shame of those who have made themselves responsible for it. In this connection he quotes one verse from the notorious "Hymn of Hate:"

"For Frenchman or Russian we care not a jot;

A blow for a blow, a shot for a shot!

But our hate for you shall ne'er be done;

Hate on the sea and hate by land,
Hate of the brain and hate of the hand.

We hate as one, we love as one,

We have one foe and one alone—

England!"

He charges his Roman Catholic friends with yielding entirely to the teachings of Nietzsche. He shows by quoting from Erzberger's own words in a German paper, that it is more humane to wipe out London entirely than for a German soldier to shed his blood on the battlefield. Against such teaching M. Prüm cites Pope Benedict XV, "That it is never permissible for any reason whatever to violate justice." He also charges violation of international law in the invasion of the Grand Duchy of Luxembourg as well as Belgium.

He pleads for the teaching of the Bible, quoting from the Vulgate. "Justitia firmatur solium"—"Justice Upholds the Throne," and from the traditional motto of the Austrian Emperor, "Justice is the foundation of Kingdoms." In the letter throughout is a constant reiteration of the charge that as a party the Center in the Reichstag is in the fullest harmony with the methods of war that have characterized the invasion of Belgium, they have become thoroughly nationalized and are not worthy to be considered true Catholics.

M. Prüm was prosecuted by the public prosecutor of Luxembourg for the publication of this letter. He replied publicly in detail. Then Erzberger made public reply in order to conciliate the Roman Catholics, saying that M. Prüm himself was in opposition to the Pope.

Among the replies that Prüm gave there is revealed most blasphemous doctrine as to Germany and religion in such expressions as the following widely disseminated in that Empire: "I salute thee Germany as the Saviour of the world!" "In Christ all is German to the core." One German writer says that he now understands the Holy Ghost, that it is that which calls all Germany to unite to save the German cause. "Christ is risen from the dead. Rejoice, for Jesus is that German Saviour, re-risen."

There is no report of the issue of the controversy, the translator saying: "At the moment of writing we have received no further news of the case. We do not know what is or what will be the lot of M. Prüm." He further says that no Catholic will fail to admire the courage of this Catholic writer who sees Roman Catholicism of Germany absolutely yielded to the spirit of Pan-Germanism. In the appendix to the book is a history of the rise of the party of the Center, which became very prominent in the days of Bismarck, who inaugurated the struggle of the Kulturkampf as against the threatened domination of Roman Catholicism. The purpose of the party of the Center is thus expressed: The Center as a party proposes always to conform in its action, whether positive or negative, with the dogmatic and moral doctrines of the Roman Catholic Church whenever such doc-

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by Dr. Henry Ostrom, in our next issue.

trine might be directly or indirectly involved in any question which was the goal of its parliamentary action." The declericalization of the party of the Center is now openly advocated by prominent Roman Catholics in Germany.

Summary: This book presents:

(1) A new arraignment of the German government in connection with the barbarous invasion of Belgium and the atrocities connected with it, from a man intensely prejudiced in favor of the German government, thus presenting an entirely new angle of observation.

(2) It reveals the situation in Germany as to Roman Catholicism that may mean its utter disintegration in the Empire whatever may be the issue of the war.

(3) It presents an almost impossible reconciliation of the German and French Roman Catholics, for the Roman Catholics of Germany are in hearty support of the German government to the fullest extent in its determination to humiliate and destroy France.

(4) There is the German illustration of the growth of anti-clericalism which is felt now in all lands, suggesting that possibly the church whether Roman Catholic or Protestant, hereafter, as an ecclesiastical influence will not have the place it has had in public affairs heretofore.

184 pages. 5x7½ inches. Hodder and Stoughton, London, New York, Toronto. 3/6 net. J. H. R.

WHAT THE WAR-SAVINGS STAMPS WILL BUY FOR OUR SOLDIERS

A single Thrift Stamp will buy a tent pole or five tent pins, a waist belt or hat cord, shoe laces or identification tags; two will buy one trench tool or a pair of woolen gloves. Four Thrift Stamps will buy two pairs of canvas leggings; six will buy five pairs of woolen socks or three suits of summer underwear; twelve will buy a steel helmet.

One War-Savings Stamp will buy 100 cartridges or a cartridge belt or a scabbard for a bayonet; two will purchase two pairs of woolen breeches or two flannel shirts; two and a half will buy a gas mask. Three War Savings Stamps will buy an overcoat or two woolen service coats; three and a half will buy three pairs of woolen blankets; four will buy a rifle.

John Wyclif, the "Morning Star of the Reformation," said: "A single unlearned preacher, with grace in his heart and the fire of the divine Spirit on his lips, can often effect more than those who have the hall-mark of the universities."

HEBREW CHRISTIAN ALLIANCE OF AMERICA

[Note: In our March issue we published a part of a call for a Conference of the Hebrew Christian Alliance of America, but have received a revised call, which appears below.—Editors.]

Call for Fourth Annual Conference, May 27th to 31st, 1918—Auditorium of the Moody Bible Institute, Corner La Salle Street and Chicago Avenue, Chicago, Ill.

Beloved in the Lord:

In sending forth this Call to meet with us at our annual gathering, we think it well to restate the aims that have led us out:

1. To bring into brotherly relations, for their mutual spiritual strengthening, the thousands of the scattered Hebrew-Christians on the North American Continent on the basis of "our common salvation" in Christ.

2. To extend a hand of succor and practical counsel to lonely and discouraged converts of the house of Israel, who crave that intelligent sympathy which they can only find in a Hebrew-Christian environment.

3. To present by voice and pen a united testimony to the Lord Jesus as the Messiah of Israel to the Jewish community—American and immigrant, reformed or orthodox.

4. To cultivate legitimate points of contact with the Jewish community, struggling towards the re-establishment of a home in our ancient fatherland, in order to demonstrate that our abandonment of Judaism is not meant to be understood as apostasy from the Jewish people—our "Kinsman according to the flesh"—but that we too, desire to labor for their welfare and prosperity.

The Alliance was formed "by the good hand of our God upon us" during the war, which is overturning the old world-order and working tremendous changes for the Jewish people also. The capture of Jerusalem by a Power friendly to the Jews on the anniversary of its re-conquest by Judas Maccabeus, the founder of the last Jewish State, before the first coming of the Messiah, is in itself a significant sign.

Come, therefore, to Chicago, and let us wait together on the God of our fathers, that such light and guidance may be granted unto us in this hour of crisis, as will point out clearly the path in which we must walk as a Hebrew-Christian community before "the Jew, the Gentile and the Church of God."

Yours on behalf of the Hebrew Christian Alliance of America,

Max I. Reich,
Chairman of the Executive.

Executive.
H. L. Hellyer,
M. Malbert,
S. Needleman,
A. A. Holzer,
P. L. Berman,
Elias Newman,
Harry Zechhausen,
Miss Blumberg,
A. Lichtenstein,
Chairman Missionary Committee.

S. B. Rohold,
President.
M. Ruben,
Daniel Rose,
Vice Presidents.
A. R. Kyldell,
Jos. R. Lewek,
Recording Sec'y-Treas
E. S. Greenbaum,
General Secretary

The Comfort of the Christian Faith

A Sermon by Rev. H. H. McQuilkin, D. D., Orange, N. J.

TEXT: "The Lord hath anointed me . . . to comfort all that mourn." Isaiah 61:1, 2.

An old minister once said to me, "My dear brother, I hope you will always get the comfort out of your religion." That remark, casually dropped, has never left me, and it has been the means of helping me over many a rough place in my path. As we sometimes pull a string to admit us into the contents of some package of things that are good, let us take hold of this exhortation and let it show us the way into the unheard-of "things that God hath prepared for them that love him."

Straightway we shall find that the string is woven out of the Lord's intention for us, His believing children. There will be no "stolen waters," no "forbidden fruit" here. We shall discover that heavenly comfort is one of the things that have been "prepared from the foundation of the world" for us. When the old prophet would tell the world in predictive utterance what things Messiah would come to do, what ministries He would perform, prominent among them is this gracious word: "to comfort all that mourn." And when we turn the pages of the centuries and the Book, we find Messiah in the synagogue at Nazareth, reading this very statement of His ministries and ratifying what the prophet had written by saying, "today hath this scripture been fulfilled in your ears." He was to be a comforter. The Bible is filled with references to God's power and will to comfort His people. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably." "Thy rod and thy staff, they comfort me." "Blessed are they that mourn, for they shall be comforted." "I will not leave you comfortless." And the sweetest name for the Holy Spirit is this one, which Jesus gave Him, "the comforter." Among all its many blessed aspects, Christianity stands forth in the Word as a comfortable, comforting religion, with a mission and a message for the broken-hearted.

Our Heavenly Father knew His children would need comfort. "He knoweth our frame," He knows how easily our affections are bruised unto death and our hopes turned to ashes. But He not only knows us, He knows our environment also. He knows that "in the world we are having tribulation." He is well aware of all the "failings" that reside in our earthly circumstances. And just because He knew it all so well, He got ready beforehand to supply the comfort that would

be like soothing, healing ointment for the lacerated lives of His own dear children. The Red Cross Society gets ready its bandages and medicines and hospitals before the hosts of wounded men are brought in for help. So the loving Father has made infinite preparations from all eternity for the hour when the cruel blow shall crush and maim the spirits of His people. He has gotten ready for the black night of doubt, the chill East wind of withering disappointment, the wild storms of passion, or suffering, or terrible bereavement. Yes, He got ready, and at enormous cost to Himself. Lafayette gave half his blanket to a sentry in his army who was freezing to death one night during the Revolutionary War. God "gave His only begotten Son," that is, He gave all He had, in order that He might bring true comfort to human hearts that would otherwise perish on the bleak, dark plains of life.

The Lines on Which It Moves

There are two comprehensive lines along which this heavenly comfort moves in its approach to us. These lines are reconciliation and future glory. In the one sin is overcome, and in the other death. These two lines of consolation become to us as two warm, protecting garments to keep out the unfriendly elements and to preserve within us faith and hope and love, without which men are dead while they live. The gracious Lord knits with His own nail-pierced hands these garments of comfort and bids us wear them next our hearts always as we journey home to heaven.

The garment of reconciliation has amazing resources of comfort for the troubled soul. The Cross is our comfort. As citizens of the United States sometimes wrap the flag about them for protection against alien hostility, so the redeemed must find their protection in the Cross of our Lord Jesus Christ. As the flag has the authority of a great national government behind it, so also has the Cross the authority of the everlasting kingdom of God behind it. "They shall not pass!" the French soldiers declared at Verdun, and back of their unyielding lines the women and children of France were safe. "They shall not pass!" cried the suffering Saviour of Calvary as the hosts of sin and perdition surged up in deadly attack against a race of men, and the line held that day. And so we who put our trust in Him, are saved forevermore. "There is therefore now no condemnation to them that are in Christ Jesus." O, the comfort of

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the Cross! When conscience accuses, and the fiery darts of the evil one strike us, it is an inexpressible joy to hide in the refuge of that Cross and know that nothing can harm us there. May I say that the comfort of the redeeming Cross will not be found in controversy about its power and application? Necessary as controversy may sometimes be, it is not there that we draw rich consolation for the sin-burdened life. Much less in mere speculation about the Cross shall we find our hearts healed and quieted. It is in confident self-commitment to the saving energy of the Cross that we discover its comforting ministry loosed upon our spirit. Whoever glories in the Cross as the one way of eternal salvation will soon find that through it he has been crucified to the world and the world to him, and out of that double crucifixion will issue his true and lasting comfort. Let us determine to get the comfort out of our Lord's emancipating Cross.

And then, the garment of future glory! It has in it all the protecting warmth of the garment of reconciliation and far more, for it represents the consummation of the Cross. We lay hold on the comfort of our future inheritance through the exercise of expectation. "In hope are we saved," says the apostle. Nothing truer was ever written than that. It is true everywhere but supremely so in religion. Discredit a man's expectation of good and he becomes bankrupt in spirit. The lure of the things that shall come to pass by and by nerves us all for the struggle and puts a song in our hearts. The great saints have always lived with their faces towards the future. A brilliant young English preacher declared a few years ago that ministers ought to preach a great deal more on heaven than they do, affirming that the prospects of that heavenly city with its rich rewards to those who are permitted to enter in are the crowning compulsion to a sustained life of devotion to lofty ideals. To this agrees St. Paul. "If in this life only we have hope in Christ, we are of all men most miserable." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "If we suffer, we shall also reign with him." "I also suffer these things, nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Having a desire to depart and be with Christ, which is far better." "And to die is gain." "Expect great things from God," said Carey. We should resolutely set out to cultivate the attitude of confident expectancy towards our ultimate future in Christ Jesus. Comfort amid all our trials and sorrows will flow from that attitude as water from a fountain.

The Method of the Comforter

But just how will the Spirit-comforter make use of reconciliation and future glory to work His work of comfort in our minds? It is important to know. Clear thinking here will bring a rich recompense. Happily we are not left to human conjecture on this vital matter. The method of the Comforter's working has been clearly revealed in the sacred Word.

It is significant that Christ gave the name, the Comforter, to the Holy Spirit in connection with the ministry of expectation. He had just told His disciples that He was going to leave them and pass through the gates of death to His Father in Heaven. Heart-broken at the thought of being separated from Him, they pleaded to be allowed to go along with Him. And then He promised them a sure abode in the "many mansions" of His Father's house, and told them that meanwhile the Spirit would abide with them and be their Comforter. He told them, too, that death is very much like birth in this particular; viz., that it issues in a new life.

He was careful also to point out to His disciples that the Spirit would comfort them by making Him more clearly and fully theirs. "He shall bring to your remembrance whatsoever I have said unto you." "He shall not speak from himself, but whatsoever he shall hear that shall he speak, and he will show you the things that are to come." "He shall glorify me, for he shall receive of mine and show it unto you." The Comforter keeps his ministry within the boundaries of Christ's person and work. He does not claim to be original: he came into the world to mediate the message and work of the Son to men. He will comfort us by reiterating, expanding, expounding and applying the words of Messiah, who came "to comfort all that mourn." He will take the resurrection promises of Jesus and build them into our hope. He will use the pledges of the Son of God concerning our eternal life in Him to console us amid earthly loss and pain. He will help us to grasp something more of our heavenly inheritance, and so he will put new strength in us. He will work with the parables of The Talents and The Last Judgment, interweaving them with the processes of our minds until intellect, imagination, affections and will are all enriched and developed with glorious expectation.

The Spirit will also make use of the inspired apostles to bring to us the expanded, expounded, applied teachings of the Saviour. In that way he shows us the things which Christ wanted to say to His disciples that same night in which He was betrayed, but which they were not yet able to bear. I like to think of the Comforter taking some of

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those unsaid things of Jesus and bringing them to me in the eighth chapter of Romans, and the fifteenth of First Corinthians, and the fourth and fifth chapters of Second Corinthians, or John's wonderful declaration that we are going to be like Jesus when we see Him as He is, or the burning descriptions of heavenly rapture in the Revelation. O friends, that is the way the Holy Spirit will

comfort us! He will make death to stand forth not as our master, but as our servant, working to bring us into the full enjoying of God to all eternity. So the sting of death and the victory of the grave will be taken away. The cross and the empty sepulcher will both become sources of eternal comfort, and the Messiah will have done His perfect work of comforting those who mourn.

Making Christ Great

By Professor A. T. Robertson, D. D., LL. D.

First of a series of popular talks on the Epistle to the Philippians, given to the Moody Bible Institute of Chicago, and stenographically reported

I AM to make you three talks on the Epistle to the Philippians. You know that one can make any number of talks on a book like this; you can make one or one hundred; if you know enough or do not know enough, as the case may be. I am to give you three, one each of these mornings; and, because there are three, I have made my outline of the Epistle accordingly. I often tell my students it is a great pity Paul did not have the benefit of my outlines when writing the epistles, but he did not, and so he had to get along without them the best he could.

These talks are on what I call: "Paul's Joy in Christ." The one this morning is: "Magnifying Christ," 1:1—2:18; the one tomorrow will be, "Hungering for Christ," 2:19—3:16; the one on Saturday morning will be, "Peace in Christ," 3:17—4:23. I make no apologies for the rapid way I shall have to go through the book and for judicious skipping, because you must understand that in the forty minute talk on almost two chapters, I cannot say anything about everything in it; and I shall not try to bring out everything, because I could not do it if I tried; I shall only attempt to pick out the things most needful for us.

The word "magnify" comes from a Latin word meaning "to make great." We have that word in the twentieth verse of the first chapter. "So now also Christ shall be magnified in my body, whether it be by life, or by death." I call this whole section this morning, "Magnifying Christ," and I do not think I am doing any damage to Paul's line of argument in doing so; in other words, that simply means, "Making Christ Great." Paul is thinking and speaking of making Christ great unto others, "Christ shall be made great in my body whether by life or death" that is the truth; but I want to say that we cannot very well make Christ great to others until He is great to us, until He is great in our own hearts.

As Slaves of Christ

I have eight points, and as I said, Paul did not have the benefit of my outlines, so I shall give them to you. The first one is: As slaves of Jesus Christ, verses 1 and 2—Paul and Timothy, the servants of Jesus Christ. The word translated "servants" in the Greek means "bond slaves" but they translated it "servants" because you know people have come not to like to be called slaves, any more. Paul was not ashamed to be called a slave, he gloried in it; he did not approve of slavery, however, and he spoke a word in the Epistle to Philemon which did more to break the bonds of slavery than any words that have been written, almost. Praise God slavery has disappeared nearly from the whole earth, and soon it will be a fact that the liquor traffic has been abolished, unless the submarines get us and make slaves out of all of us. Paul put himself, by the word "slave" here, in sympathy with the great mass of slaves, many of whom had become Christians; so he calls himself and Timothy here, "slaves of Jesus Christ," magnifying Christ as slaves of Jesus Christ. Of course, we can magnify Christ if we are kings, or emperors, or lawyers, or congressmen, or senators, or even if we are aldermen of a city; but just to be a slave, just as a slave of Jesus Christ—he calls himself that voluntarily. He is here speaking to all the saints which are in Christ Jesus at Philippi, with the bishops and deacons. I wonder why Paul separated, here, the saints from the bishops and the deacons. Did he mean to say that bishops and deacons and preachers are not saints also? Of course they are not what they ought to be, God knows that; they don't all walk as saints, but they ought to. This word "deacon" comes from a Greek word meaning "to raise the dust" and some deacons can certainly do that all right. The word "bishop" means "overseer," "overlooker." The word saint means "con-

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secrated," "devoted;" but, of course, Paul means all the church at Philippi; he called them all saints, he even called the church at Corinth "saints." The word "saint" is used in two senses; in the general sense that we are all saints, all of us who are Christians; and then in the narrow sense in which we use the word.

As Partners in the Gospel

The second point is: "As partners in the gospel," 1:3-11. "Magnifying Christ"—first as slaves, and then as partners in the gospel. I suppose you wonder where I get that word "partner." You do not see it in the English, but there are lots of things we do not see in the King James Version, as clearly as we do in the original Greek. "For your fellowship in the gospel" he says, and in the seventh verse, he says: "It is good for me to think this of you all." Some people laugh at us southerners for saying "You all," it is Scriptural, though. "It is good for me to think this of you all"—that sounds familiar to me! If you want to get used to talking this way in heaven, you will have to get used to it on earth.

"You are co-partners in the gospel;" and this word here has reference to their collection; "fellowship" means a collection. I mean money collection not a spiritual collection; it ought to be a spiritual collection, too. I knew a country Baptist church in Kentucky where an old deacon stood up in public one day (and I heard him say it myself; I hope he has learned something since then) tell the congregation that he was glad to say that they had never desecrated the worship of God in His sanctuary to take a collection to interfere with the spiritual meetings of the saints. Paul here is speaking of magnifying Christ by the collection, by their partnership in the gospel. The way the Philippians had shown their fellowship, their partnership in the gospel from the beginning until now, was that they had contributed to the spread of the gospel, when no other church did so, in the closing chapter of this epistle he says: "You were the first, and for a long time the only church that contributed to my missionary propaganda." The fellowship they had was not prayer, and good wishes, and all that, only, but a practical fellowship, an actual partnership in the spread of the gospel, which consisted in making contributions to help the carrying on of the work. Magnifying Christ as partners in the gospel! We can do that with money, with ourselves, and I believe the greatest crown the Moody Bible Institute has, is the fact you have so many missionaries all over the world, who have given their bodies to the service, and who have gone to the for-

eign field, to tell the story of Christ. They are actually partners with Christ in the gospel and co-partners with Paul. You are co-partners with me, and those of you who do not go yourselves, can be partners with them by helping sustain them in the work they are doing in heathen lands. There are many good things in this paragraph I would like to bring out, if I only had the time. He says: "I thank my God upon every remembrance of you." Distance lends enchantment to the view; and people often think more of a pastor when he is away from them than when he is right there with them; he forgets all the things he knew about some of the saints, especially after he finds out how it is where he is now! Preachers usually love to move about from one place to another, and when they have left their old pastorates some of the memories are often very sweet. Paul says "I thank God for every remembrance of you." He couldn't think of a mean thing about them, it is all blotted out now, and he says he just thanked God for them over and over again. Then he says: "I am grateful for your partnership, but I want you to go a little deeper; I want you to have more partnership than you have had." "This I pray that your love may abound yet more and more." "Abound" means to "overflow"—"that you may have an overflow of love, and a flood of love." "That your love may flow all around like a cup full and overflowing, that it may abound yet more and more." Just a regular flood of love! That is what he wants them to have. Some people are afraid they will have too much spiritual experience, too many feelings and all that. Well, have your feelings, and let them express themselves. However, Paul adds: "In knowledge and in all discernment, in all spiritual insight." I do not think he has forgotten the collection, and if a sister says: "Amen" a lot, she has got to give a lot, too. "In all knowledge and spiritual discernment." It won't do to have the "Amen" and the "shouting" without the partnership, will it? No! You have got to have the two married together; "in all knowledge and spiritual discernment; that ye may approve the things that are excellent." That is a good translation, but it is secondary. If you know Greek, and will look at it, the real meaning, you will find, is to "test the things that differ," just as you would test metals. When you find out what is good and what is bad, then you are to approve what is better. That is the way the secondary translation comes. It calls for a sensitive conscience, spiritual knowledge, and approval of the good. Chicago is a great city, but I do not think I could accuse Chicago of being a place where everybody approved the good; I could make the accusation, of course, but it

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would not be true. It would not be true of Louisville, either. I saw in the paper yesterday that the whiskey men are afraid Illinois is going to go dry—that would be almost as bad as if Kentucky did a thing like that. Both will do it by and by, however; indeed, they will. People are finding out that there is a better, and that the better should meet their approval. The wave for prohibition sweeping over the whole country, is an illustration of that. People are finding out that this thing is better than that thing.

In Prison Bonds

The third point is, "In bonds." "Magnifying Christ as slaves;" second, "as partners;" third, "in bonds;"—1:12-14. It is all very well to read how Paul glorified God in prison, many have done it since; but you and I would rather read it than try it. I do not know how you did the last time you were in jail, I will not ask any personal questions about that; but when Paul was in prison, he glorified God. What did he and Silas do that night? Why, they sang praises unto God, and here he is, still a prisoner, in the city of Rome; he is writing to this very church, and the keynote of this Epistle is joy. He had learned how to be happy in prison. I believe I saw a book not long ago, entitled "How to be Happy, Though Married." Well, Paul learned how to be happy though in prison. Paul says: "I would ye should understand the things which happened unto me have fallen out rather," rather than what? Rather than otherwise! You would think that being a prisoner here would prevent the progress of the gospel in Rome. If your pastor was in jail and could not preach, that would look like things were stopped—though, of course, it might help things in some cases. But, here is Paul, a prisoner, and the people in Philippi might have thought everything would stop. "Not so," says Paul, "I want you to know that the things so far as I am concerned have fallen out rather for the progress of the gospel." The blood of the martyrs is the seed of the church; you can kill men and women, but not the gospel. The Boxer movement tried it in China and killed 10,000 Chinese Christians; they went to death rather than give up Jesus. Was the gospel killed? No! Paul says, "My bonds in Christ are manifest in all the palace," "To all the Praetorian guard." That means Paul was chained to a Roman soldier, and wherever that Roman soldier went, Paul had to go, too. If the Roman soldier wanted to see any of his chums, Paul would have to go along, too; if Paul went along to see the soldier's friends, why the man would want to know what Paul had done, and they found out he was guilty of being a servant of Jesus Christ, guilty of the crime

of being a Christian. That gave Paul an open door, so that he was able to make the story known all over the palace, "so that my bonds have become manifest to all the Praetorian guard," and instead of being an occasion for stopping the preaching, it was an occasion for him to preach where he would never in the world have had a chance otherwise. "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." That is an allusion to some of the brethren in Rome who had become indifferent, who had grown cold; not, however, the whole church. I have seen dead churches, or rather I have seen the corpses; churches do die sometimes, don't they? It is a great preacher who can wake up a dead church. We need a lot of them like that; some of them have one side dead, and the other side almost dead. They argued this way, that if Paul who was in bonds could do so much, they certainly could do something, since they were free; and so Paul's very bonds were an occasion for magnifying Christ. And this brings me to my fourth point.

In the Success of Others

Magnifying Christ in the preaching of others—1:15-18. Now, you know preachers love to hear the people preach, haven't you noticed that? I have, sometimes! As a rule, though, it is a pretty lively exercise of grace. Paul says: "Here in Rome many of the brethren have become confident by my bonds, and are speaking the words without fear." "Some preach Christ in Rome out of love for me." Well, praise God for that! "Some out of love, knowing I am set for the defense of the gospel." Ah, yes, but here is the other side: "Some preach Christ of envy and strife, of contention, not sincerely, supposing to add affliction to my bonds." That certainly is a mighty low-down motive for preaching Jesus Christ; sticking spiritual pins in Paul by preaching Christ, while he is in prison and not able to help himself. Many of you here are pastors, and more of you will be, some day; and after a while when the people have gotten used to your voice, and your illustrations, and most of your texts, or rather most of your sermons, you have different texts, of course, but the same sermons; and a man comes who can preach, right across the corner from you, and the people find it out and you find it out, and they come and tell you what great crowds are going over there; then you say: "Amen, hallelujah!" Don't you? You have no jealousy in your heart, do you? What is Paul going to do about that situation? John the Baptist faced that thing. They tried to make John jealous of Jesus. He wasn't that sort, though; he said: "Praise God, he must increase, I must decrease." It is a bad thing

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
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for an evangelist to come to a church and carry away all the love and affection of the people, gathering the harvest of the pastor, and think he is the whole show; such a man hasn't done the cause of Christ the most good. "There is glory enough for all, and there is joy enough for all" some one has well said. Well, now, what is Paul going to do about this? "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached." Hallelujah! Christ is preached, and "therein," he says, "I rejoice, and yea, I will rejoice." He is determined to be happy, and they can be as mean as they please; the preachers may have wrong motives and all that, but if they preach Christ, he is going to praise God for that. Preachers ought to be good; as a rule, they are, but of course not as good as they ought to be; but they are the best men in this world, and God can and does use the men who are not what they ought to be, to His glory. The thing that saves is the gospel, and not the man; the water of life is what saves, not the cup. I have had water several times, when I have had to shut my eyes because of the cup. I like to have good water in a clean cup. Don't you? But, if you can't get the clean cup, you would rather have the water and not die, wouldn't you, than to do without the water, and die? Paul isn't worrying about the cups now, but he says: "Praise God, some men can get the water of life even out of a cup like that." A preacher now in a penitentiary, was pastor of a Baptist church in Tennessee for some ten or fifteen years. Hundreds and hundreds of people were converted through his instrumentality; meanwhile he was found guilty of using the mails for fraudulent purposes, and turned out to be one of the biggest crooks in the United States; a Baptist preacher (he might have been a Methodist of course, but it happened he turned out to be a Baptist). I do not believe God will send those people to hell because he was a scoundrel, although they believed the gospel through his instrumentality. "Notwithstanding in every way I rejoice, and will rejoice, not that men are not what they ought to be, but that Christ is preached."

In Life or Death

The fifth point is: "In life or death." Magnifying Christ in life or death—1:19-26. "I do not know what is going to happen to me" says Paul. "The Holy Spirit is with me, I know I am going to be saved; but I don't know what is going to happen to me now, and I don't care; just so that Christ is magnified in my body, whether in life or in death." Paul says some very strong things that you and I are very familiar with, that we love to say, but they are very hard to say, though. "Living

is Christ; that is my standard, my measure of life, I wish it were so for everybody" he says; "but dying" he says "is gain for me, for it is more Christ." "Dying with me is more Christ, and so I would rather die." "Living is Christ—but dying is more Christ." It is accrued interest, it is gain; it is cashing in the principal, and the interest; so I would rather die, and have more Christ. "I would rather die than live," says Paul. Well, sometimes you and I had rather, but I will not press that too far. Of course, we want to die by and by, and go to Christ, but meanwhile we would rather live, not of course, do without Christ, but live here! Paul says: "I am in a strait betwixt two; I hardly know what I want to do. I believe God has some work for me to do, and so on the whole I believe I am going to be allowed to live because there is work for me to do." His reason for longer life, is more service. As I looked out of the train I saw a poor old horse wandering around, turned out to grass; he was too old to be any good and so they turned him out to shift for himself. Not long ago I read an editorial in a certain magazine, entitled "Shall we shoot the old preachers?" I haven't time to go into that question now, but I will say I do think it is mighty nice that some of the denominations have put up homes for their old preachers. Well, the reason for Paul's wanting to live longer, is more service.

As Citizens of the State

The sixth point is: Christian citizens—1:27-30. Magnifying Christ as Christian citizens. "Only let your conversation be as it becometh the gospel of Christ." Perhaps some of you cannot see where the citizenship comes in. The original meaning of that word isn't "to talk" but it means "to conduct"—"let your conduct be as it becometh the gospel of Christ."

"Let your conduct as a citizen, let your life as a citizen, a Christian citizen, be worthy of the gospel." The Christian citizens of any city in the United States can clean up that town any day they want to do it, if they will work together and fight the adversary. They can do it even in Chicago, and in New York, in Louisville; we can make our cities fit for women and children to live in, if we want to do it. "Only let your life as citizens be worthy of the gospel of Jesus Christ." The day is going to come when we will think it is worth while to do that. We will some day soon try to make our cities fit places to live in; instead of gamblers running the cities for their interests, they will be run for the interest of the people as a whole.

In Putting Another First

The seventh place: In unity and humility—2:1-11. Paul makes a plea here; he bases his

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plea on this: "If there is any reality in Christ Jesus, anything in his love, fulfill you my joy." Fill my cup of joy full, and let it run over. Well, why can't Paul be happy? Well, he would like to, but this thing of being happy is a thing you can't keep up all by yourself, you have to have somebody to be happy with; you can't go off and say "Amen" all by yourself. "I want you to have the same spirit, unity of spirit, unity of spirit in the church of Philippi." "In lowliness of mind, let each esteem other better than themselves." "You can't make my cup of joy full," says Paul. "unless you have unity," and no church can glorify Christ in reality unless they have unity and humility in that church, and unless each puts the other higher than himself; that is a severe test—this thing of putting others higher than ourselves. Some years ago a friend told me about a girl in Northfield who had a curious motto upon the side of her room. It was: "I am willing to be third." By and by some friends asked what she meant by that; they had heard of playing second fiddle, but she was willing to play third fiddle. She said: "Jesus first, others second, myself third." "Esteeming others better than yourselves"—that is what Paul says; better than yourselves. Now comes that great passage in illustration of that unity and humility, of the humiliation of Jesus, of His being God, He was God; He left the throne, and glory of it all, and came down and became a man, took upon Himself the form of man; He had the combination of His divine nature and human nature, He took on Himself the form, the nature of man; He humbled himself, and became obedient unto the death of the cross, wherefore, he says, "God hath highly exalted him and given him a name above every other name." Every word here has been commented on over and over again, and almost a library has been written on them, and I have not the time now to go into the matter. I believe that the name above every other name is the name Jesus. I believe that the thing that Christ had when He went back to heaven, which He didn't have before, was His human nature; He was only God before He came to earth; He went back plus His human nature. Jesus Christ is Man and God. When we get to heaven, we will see Jesus not simply the Son of God, but the Son of Man, too. So the thing He has here which He did not have before, is His human nature, He is both Man and God. "God hath highly exalted Him." The time has come now, when I must give my eighth point and then stop.

Among the Bad as Well as the Good

"In the midst of imperfection"—2:12-18. Magnifying Christ in the midst of imperfection; "when I am with you and away from you, in my presence and in my absence" says

Paul. I always notice that my students are mighty glad to see me go; but I do not quite believe that they study better when I am gone than when I am there. These people did better when he was away than when he was there. "I want you to work out what God works in." "Work out your own salvation." God is the energizer. The scientists are all talking about energy these days. It is a big word, scientists like to use it in order to cover their ignorance; but all I know about energy is that it is God. God is the One who energizes, He is the One who wills to do, and we are to work out what God works in; do it where you are. Now, you are not going to live in the Moody Bible Institute all your life; you have got to get down to business. In the midst of imperfection, you are to be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. You are to shine forth as lights in the midst of the darkness, as the sun, the moon, and the stars do in the natural darkness. Let your light shine here in Chicago, in any town, wherever you are. In the midst of a crooked and perverse generation, carry the light and knowledge of Jesus with you and make Christ great in your heart, in your life, in your church, in your town.

JEWISH PALESTINE FORCES

In New York, February 27, the east side said farewell tonight to the first contingent of the Jewish battalion for service in Palestine, which, on the eve of its departure from this city, held a recruiting parade and sent a telegram of greetings to Lord Reading at the British embassy in Washington.

A long line of automobiles carrying the recruits made many stops while speakers appealed for 2,000 volunteers to bring the battalion to its full strength.

At all the stops there were cheers for the American, British and Zionist flags with which the autos were decorated. The contingent will leave tomorrow for Canada.

THE BIBLE SUCCESS BAND

This band was organized ten years ago by Mrs. E. A. R. Davis, the mother of the well known George T. B. Davis, of the Pocket Testament League. The object of the band is to have the members learn by heart a text of Scripture each day. The work of the band in 1917 was indeed very remarkable, for in China 25,000 of the booklets were called for, and in 1918 it is expected that 50,000 will be called for. In Korea, the band is growing rapidly, and in China and Korea together, it is anticipated that in 1918 ten million of Bible Success Band Scripture texts will be memorized.

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole," by Dr. Henry Ostrom, in our next issue.

Enoch, the Man Who Walked With God

A Biographical Sketch by Rev. C. H. Leggett, St. Paul, Minn.

ENOCH, the "seventh from Adam," son of Jared, descendant of Seth, lived from 3382 to 3017 B. C. His entire history includes but twelve verses of the Bible and he is not mentioned in ancient history outside the Bible. His son, Methusaleh, was the longest lived man the world has ever produced, passing away at the ripe age of nine hundred and sixty-nine years. His father, Jared, was the next oldest, having reached to within seven of the total number of years of his far-famed grandson. From the chronologies given in First Chronicles 1 and Luke 3, we also learn that Enoch was the great grandfather of Noah and an ancestor of Jesus Christ. The major portion of the history of this justly renowned man of God is found in Genesis 5:18-24. Nothing is said of his spiritual experiences prior to his sixty-fifth year, when his first child, Methusaleh, was born. He "walked with God" three hundred years thereafter, indicating that his spiritual regeneration occurred about that time. How many parents have been touched and brought to God by the advent of a little babe into the home! Is it not designed of God that that wonderful, mysterious, beautiful event in the home, which we call birth, should be a strong magnet to draw us to Himself?

Lest any should regard Enoch as a superman and attribute to him more than ordinary powers, or lest he be thought a religious recluse, attaining his high religious experiences and distinction through a consistent asceticism, it is plainly indicated in verse twenty-two that he continued to perform the ordinary functions and tasks of life after his conversion, just as any other man.

Jude's Reference to Enoch

Writing by inspiration of the Holy Ghost, Jude informs us (verse 14), that Enoch was a prophet and that the burden of his prophecy was the coming of the Lord—not in incarnation, not as the Jewish Messiah, not as the world's sin sacrifice, but as the judge of living and dead. Looking down the vista of the years, the prophet of the early dawn of human history, living in a world even then given over to blasphemy and ungodliness of the blackest type, sees silhouetted against the horizon of divine eschatology two groups of people, glorified saints and doomed sinners. He sees the divine Lord of glory in the midst of the redeemed throng of his people; he also sees the sword of vengeance fall on the ungodly. While Enoch could never have under-

stood the full significance of the wide-sweeping vision vouchsafed him, he nevertheless was doubtless an ardent believer in and preacher of the coming.

That he lived less than half the length of life allotted either his father or his son, neither of whom were distinguished for godliness, gives rise to the oft considered question as to why God sees fit to permit the ungodly and apparently useless to live on, while frequently the beautiful and useful life of a consecrated man of God is cut off in its prime. In Enoch's case it may have been that God wanted him for Himself. The great God had enjoyed the fellowship of numerous walks with his lovable human companion and he hungered to have him at his side in the majesty of the heavens perpetually. Perhaps the testimony of the faithful servant to an untoward generation was completed. God may have decided that he had been tried enough; the divine silversmith had stood over the crucible and watched the process of the separation of the dross from the pure metal until he had at length seen his own likeness so clearly reflected in his beloved servant that he said "It is enough, you are wanted to beautify the throne chamber, to embellish the temple of heaven."

Years ago the writer stood on the bluffs overlooking the beautiful Mississippi valley in southeastern Minnesota in the early morning. A dense fog had settled on the landscape, like a huge grey pall. It was indeed dismal and depressing. Presently a great red orb appeared in the East and the powerful sun first gilded the fog with a touch of glory and, when fully up, dispelled it altogether. Thus Enoch and we, fog-bound in a world of sin and suffering, welcome the gilding presence of the Christ in the daily walk and hail the day of his glorious appearing, when for us the earth clouds will be dispelled altogether as we rise to meet him in the air.

The Secret of His Career

But what was the secret of Enoch's unique career? Hebrews 11:5, 6 is a very illuminating passage. First and foremost, he was a man of faith. It is evident that his walk with God was not visual, but spiritual, as ours must be. He pleased God and God was not dilatory in testifying to that fact. He received the reward which all receive who diligently seek God. Oh, that men today would with their whole hearts seek God!

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worthies who were translated and never tasted of death. From the statement that "he was not found" it may be inferred that his friends sought him after his translation, but to no avail. This evidenced the fact of his translation.

A comparison with the story of Elijah's translation is interesting. Elijah and Elisha had journeyed from Gilgal to Bethel, to Jericho, to and across Jordan; on and on up the slope of the valley, "they two went" together. Suddenly God's chariot of fire separated them and a whirlwind caught Elijah up into heaven, his mantle falling on Elisha. The latter returned to Jericho and, upon the insistent demand of the sons of the prophets, permitted fifty men to go on a three days' hunt among the foot hills and valleys for the missing prophet, "lest peradventure the Spirit of the Lord hath taken him up and cast him" somewhere on earth again. They found him not, as Elisha had told them, and as had been the case with Enoch.

In the brief history of this great Bible character the Holy Ghost has twice stated that he walked with God. Not as did Adam

in the garden, with whom God used to enjoy daily walks "in the cool of the day" but a perpetual spiritual walk was this, covering a period of three hundred years. A prominent, living Roman Catholic archbishop once stated that the grandest sight on earth is a man walking according to his conscience. There is one fatal flaw in that statement; namely, that few men have consciences educated and enlightened by careful study of God's Word. Men's consciences are seared, stretched, hardened and some seem to be made of India rubber. Enoch's walk found its motive and sustenance in fellowship and "they two went on" together.

One of the grandest spectacles this old world ever saw or will see is Enoch's walk with God. And then, "he was not, for God took him"—sweet words. The last the world saw of Enoch he was still walking—with God. Oh, what an example! Our daily walk with our Lord, what about it? "If we walk in the light as he is in the light we have fellowship one with another." "And truly our fellowship is with the Father and with His Son Jesus Christ."

THE QUESTION

"In far-off, ancient Galilee
He walked His lonely way,
In meekness and humility
He sanctified each day.

"He glorified His wondrous hours
With prayer and Christly deeds
That blossomed forth like fragrant flowers
To bless all human needs.

"Because His ways were not as theirs
Men spurned the path He trod.
They scorned His sacrifice and prayers;
They slew the Son of God.

* * * * *

"I often wonder just what we
To-day to Him would do.
Would we allow Him to go free
Or crucify Him too?"
Percy Waxman in "The Evening Sun."

THE ANSWER

The world is just the same today
As centuries ago;
It still loves darkness more than light
And better does not grow.

The holiness it hated then,
The love of God it spurned,
Are still refused, nor from this war
Repentance has it learned.

The Son of God will come again
As He was seen to go;
And then the world will surely reap
What once it dared to sow.

* * * * *

Therefore, O world, it is not what
To Him you then will do,
But wisdom's part it is to ask,
What will He do to you?
James M. Gray, Dean of the Moody Bible
Institute of Chicago.

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
by Dr. Henry Ostrom, in our next issue.

How the Jesuit Is Made

By Rev. Martyn Summerbell, D. D.

A Lecture Given at The Moody Bible Institute of Chicago.

THE Company of Jesus, the Society of Jesus, or what is known to us familiarly under its briefer title, as The Jesuits, was formally organized on April 5, 1541, under authority granted by Pope Paul III, the previous year. Its first General was Ignatius de Loyola, a Spanish priest, who had been a soldier in his youth, and who had conceived the idea of a new order, which could help the church by acting as the special militia for the Pope. His original Company consisted of seven, himself being one, and five of the seven were natives of Spain. When the Company was finally organized three more recruits had been added, making their actual roster ten. As they recognized Ignatius as the master mind they made his election to the generalship unanimous.

The new Society took form and color from the enthusiasm of its founder, and from the exigencies of the times. Its constitution was unique, nothing like it having appeared in the church before. In the usage of the church the great fraternities of monks were known as "Orders," such as the Order of the Dominicans, the Franciscans, or the Augustinians. The new body was named The Company of Jesus. The term "Company" is significant of its semi-military system, and of its wholly arbitrary discipline. First, last and always Loyola was the soldier. His place at the head of the Company was that of General. As General he never presumed to advise, he always commanded. His subordinates, though of highest grade next to himself, did not concur; they were to obey.

The Motive and the Membership

When he enlisted in the service of the Pope, it was his intent to deliver the whole momentum of his Company, and so far as he could compass it, the momentum of the whole church, directed with the force of a single will, to the support of the papal power, and to the destruction of the Protestant movement.

To accomplish this he built up in his Company a shrewdly elaborate organization, on forms of instruction, discipline and procedure which were altogether his own.

As for the membership, the Company was divided into six grades or classes, beginning with the novice, who as the term implies, is the candidate for admission to the Company, and is taking the first step in his profession. Such a novice, if faithful in duty, is sufficiently pliable under the will of his superiors, and if zealous in all concerns that have been committed to his charge, becomes eligi-

ble for enlistment, and the chance to rise from grade to grade. The period of the novitiate is two years or more, but only the most extraordinary circumstances could make it less.

The studies upon which he enters when he is advanced from the novitiate are the several courses in arts, the equivalent of work in college, upon which he labors for five years at least. When he is qualified to pass a creditable examination in arts, he is given the Bachelor's degree. If he still continues obedient and proficient, he is set for the next five or six years to teaching junior classes. After this extended period, if his conduct is unimpeachable and his progress satisfactory, he can devote five or six years to theology. When he can pass the theological examinations, he is fitted for the fifth grade, and is ordained to the priesthood. But even as a priest he is still, as one might say, on the threshold of the Company, for it is only after faithful service as a priest that he is accepted into the sixth grade, and so made a member in complete standing in the Society. As you have observed, all these grades consume much time, and no matter how obedient the novice, or how resolute his application to study, he will seldom reach the sixth grade before his forty-fifth year, and after thirty-one years of toilsome probation. Only those who are of the sixth grade are qualified for holding office in the Company.

Loyola, with his subtle mind, planned these successive grades and promotions, with the understanding that they would furnish a powerful stimulus to zeal and loyalty in the membership. For one of the things that the Jesuit learns very early is that there is no honor on earth that can compare with the prospect that opens out before the faithful member of the Company. And furthermore, the protracted term of preliminary service, thirty-one years before reaching the sixth vow, fixes a habitude in the ways and traditions of the Society, which become second nature and unchangeable throughout life.

The Offices and the Officers

Following out the military spirit, all offices in the Company, other than that of General, are gained by appointment.

The General is elected by a congregation of delegates, who are chosen from those who have taken the fourth vow, or those above it; and once that he is elected he serves for life. As General, his power over the Company and all its possessions is absolute, and limited

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only by the constitution, which he must not alter nor infringe.

The General appoints the Superiors in the five great provinces or districts, into which the Society has divided the world; and he also designates all officials who are to have charge of residences, colleges or novitiates. These Superiors and other officials are regularly commissioned for the term of three years; but the General may remove or transfer any of them at his discretion.

From his first coming into the Company as a novice, even up to his possible elevation to any of its highest offices, he is subject to a sleepless watch upon his every act and if possible upon his every thought. The Count von Hoensbroech, who was for fourteen years a Jesuit, till he forsook the Society in December of 1892, tells us that the pupils in a Jesuit school are never left alone. Thus he says of the school in Austria which he attended, "The external supervision, too, is very strict and suggestive of a reformatory. Whether at meals, study or play, whether asleep in bed or at prayer in the chapel, a pupil is never left alone. Not the faintest degree of trust is placed in his moral responsibility."

Rules of Discipline

The same author tells how in the same school he suffered from the "stone-throwing," (*lapidatio*) which is the Jesuit term for the students finding fault with one another. Of this practice he says, "Now and then, indeed frequently, the Novice Master, after the daily instruction, asks who will volunteer for stoning, or sometimes he himself, without waiting for volunteers, appoints the victim. He kneels down before all the other novices, and the stone throwing begins. Each of his fellow novices points out the faults which he has observed in him. At the end the Novice Master also casts his stones, which, owing to the intimate knowledge which he possesses of all the pupils, never fail to hit their mark."

This was scrutiny in the open, but beyond this it has been the policy of the Society to have every member under constant supervision, and to have regular reports of his conduct, and almost of his thoughts, which are sent up to the General. Every week in Europe, and every month in the other provinces, every head of every Jesuit establishment reports to the General in writing every event of moment that comes under his observation. Besides this, every member is encouraged to report to his Superior, under the seal of secrecy, any failing, however slight, of any other member; and in the same way every Superior is liable to be reported secretly to his Superior. Implicit and absolute obedience is the rule in the Company of Jesus. Loyola made it a test of orthodoxy to be ready to declare that black was white, if the

church said so. Even the General himself, whom all are to obey, in Loyola's own words, "as if Christ were in him," was made subject to a council of six, who were named by the congregation, and whom he could not remove; and one of the six was to be with him at all times, in order to warn him of any weakness or mistake.

The mechanism of the Company, as it was devised by Ignatius, seems to have been perfection itself, for the ends it sought to achieve, it restrains, and at the same time it stimulates. It confers almost unlimited power. The Society has been aptly termed "a naked sword, whose hilt is in Rome, and whose point is everywhere." The Italians, who have good reason to know something of the matter, dread the General of the Jesuits even more than they do the Pope himself. The real Pope they call the "White Pope," but with sinister significance they refer to the Jesuit General as the "Black Pope." By this they suggest that the Jesuit General is mightier than the Pope and moves in darker ways. In this estimate they are probably correct. For as a fact, although the Society was established for the Pope's service, whenever there has been any controversy with the Pope about its plans or its prerogatives, it has either outwitted the Pope, or stubbornly defied him. When Pope after Pope has disciplined the Society, or declared it abolished, it has merely bided its time, and presently it has cajoled some other Pope to issue a decree in its favor. Although utterly overthrown and abolished, it still lives, and is entrenched in the life of the church more firmly than ever.

Sharpening the Tool

But something should be mentioned respecting the life and discipline of the individual member of the Society of Jesus, and about the devices which are employed for making him an automaton, a blind tool in the hands of his Superiors.

The candidate for admission to the Company begins by cutting himself loose from the world and all its ties and affections. He renounces all his possessions and all his relatives. By a refinement of ingenuity, which must tend to alienate the hearts of his kindred, when he surrendered his property on entering the Company, he was required instead of giving it to his relatives to bestow it on the poor.

Loyola himself, when he left Spain behind him in order to study in Paris, forsook both his country and his home. Once afterward he took a hurried trip to the peninsula, but there is nothing recorded which shows that he ever felt a throb of interest in his native land, or in his own family. He had broken every natural tie, and these became to him as if

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they had never existed. And the young man today who enters a Jesuit residence is trained to put his own people out of his heart. Allusion has already been made to Count von Hoensbroech, who was for fourteen years a Jesuit. He tells this same story of the systematic uprooting of family affection in the Jesuit plan of education.

In his case he was grieved because according to the requirement he must be separated from his home. He quotes the rule, referring to members of the order, "They should lay aside all natural inclination towards those to whom they are bound by ties of blood," and to this he adds for himself, "Thus the true Jesuit becomes a creature without heart or feelings, to whom father, mother, brothers and sisters are nothing but subjects for his activity as a member of the order, just like any other persons."

We are indebted to the Count further for a letter, which was written by a novice from the novitiate house in Vienna, when Austria suppressed the Society in her dominions in 1773. As the house for novices was closed, as well as all the Jesuit residences in the Empire, the young man was forced to seek shelter in his father's house, and wrote to advise him accordingly. But he also advised the father that as a Jesuit he would have to resist any attachment to flesh and blood; since, so he said, it "is one of the strongest chains with which Satan tries to bind us to earth." So he went on to stipulate that he should have a special room given him in the house, where he might live by himself, and continue his accustomed manner of life. At this point this interesting youth went on to remind his father, in these terms: "From this time forth none of the maids shall enter the room; nor yet one of my sisters. And I desire to remind my dear mamma that Saint Aloysius never looked on the face of his mother."

There you have the product of the Jesuit spirit down to a comparatively modern time. It was Loyola's purpose to cut his priests and teachers from all earthly ties. The novice who entered his Company was to come with nothing, and was never to have anything. The Company was to own him, body and soul. It was to be to him father and mother, and practically his world.

How Obedience is Produced

After the ceremony of renunciation, the next step for the novice was to acquire the habit of obedience, strict, unswerving and absolute. This was to be not merely implicit, following the letter of the command; but beyond that the novice was to be so completely emptied of self as to make his compliance, as one writer expresses it "complete, instant and joyful."

As a preliminary move the novice was to confess all his secrets. He was to communi-

cate all his faults; and more, he was not to suffer a false modesty to hinder his communicating to his confessor all his virtues. He was not permitted to conceal his most hidden thought. The Society was to see him through and through.

Sometimes on his first night in the novitiate he was put to a test of submission. After he had retired, and had gotten soundly asleep, he was awakened and bidden pick up his mattress and go to another room. When he was well settled after this interruption of his slumbers, he would be awakened and directed to move again. If he murmured or raised any objection, he would be dismissed at once as not being docile enough for the Society.

It is related of Loyola himself, that he sometimes would command a professor of theology to exchange places with the cook; or a priest to halt in the midst of singing mass, and go out into the street. Whatever he ordered was to be obeyed instantly, and without question.

A remarkable regulation, which was framed by Loyola himself was to the effect that no member of the order was to aspire to the rank above him, and if a secular member, and he was unable to read, he was not to learn to read till he had received permission.

There is a story still current among the novices of one who did not stir all day from the master's room, because he had been told to stay there, and his obedient spirit is held up as a model for imitation.

A School Day at Pau

An observer describes how the novices are trained at the present time in the Jesuit's school at Pau, in the southwest of France. Tasks are set for them for every hour of the day, and the day starts for them at four o'clock in the morning. Our writer describes their getting up, which is always at the same time, winter or summer. "At the first ding-dong, a series of jumps on to the floor is heard in reply. For the bell is the voice of God, as Ignatius says; and as no novice would have thought of rising without leave an instant before, so no one would even for a second hesitate to obey the divine call."

Here is another scene in the same school, as it occurs on a fast day. The novices are going down into the dining hall. They all pass by the master, who stands by the door as they enter. Why is this? "Because they must ask permission to take the frustulum—a morsel of bread, allowed by dispensation to all who fast. And if they do not wish to avail themselves of the dispensation? Then they must also ask leave not to avail themselves of it."

The multiplication of such practices to promote obedience gives point to a jest, which the Jesuits whisper among themselves. For even the Jesuit can jest at times in a subdued

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and jesuitical way. I can imagine them smiling quietly to themselves as they tell of the novice who was on his death bed, and who sent for the master, in order to ask leave to quit the novitiate; for he could not think of taking such a liberty as dying before he was given permission!

But jests aside, we may understand that the whole trend and life of the Society, and all its customs and traditions are directed with the utmost shrewdness toward breaking the individuality of every member, and training him into a habitude of unreserved submission. Here is a handful of maxims, taken from the "Spiritual Exercises," the manual appointed for the daily use of the novices. "I ought to desire to be ruled by a Superior, who endeavors to subjugate my judgment and subdue by understanding."

"When it seems to me that I am commanded by my Superior to do a thing against which my conscience revolts as sinful, and my Superior judges otherwise, it is my duty to yield my doubts to him, unless I am otherwise constrained by evident reasons."

"If submission does not appease my conscience, I must impart my doubts to two or three persons of discretion, and abide by their decision."

Of course those two or three persons of discretion must be members of the order, and their being "of discretion" means that they must have been well and thoroughly trained, and being so their judgment would have to coincide with that of the Superior, so that road would carry the doubter to a fixed conclusion.

"I ought not to be my own, but His who created me, and his too, by whose means God governs me, yielding myself to be moulded in his hands like so much wax."

It is to be remembered that this manual of "Spiritual Exercises," from which the maxims mentioned are quoted, was composed by Loyola himself, and that from the inception of the Society, it has been the standard of discipline, as well as the active agency by which the Jesuit disposition has been created and trained.

There are other interesting similes which Ignatius employed to explain the extent to which a member should yield his will to that of the order, and which are to be found in that same book of "Exercises." According to these the standard set up by which the good Jesuit should measure his obedience, would be

"A corpse, which has neither will nor understanding."

"A small crucifix which is turned about by the will of him who holds it."

"A staff in the hands of a man, who uses it as may best assist or please him."

By practices like this the Jesuit is trained

not only to go and come at the word of command, but also to become, as Southey has so well expressed it, "an empty suit of clothes with another person living in them."

The Jesuit an Automaton

While the Jesuit is not allowed to act for himself, but must always move as he is directed, he is not even permitted to think for himself. Acquiviva, who was General for thirty-four years (1561-1615), laid down a code of laws, "The Ratio Studiorum," a book which is still used as a text in the Jesuit colleges, in which it is taught that a teacher is not to permit any novel opinions to be discussed in his class, nor even mentioned. He is not to cite the opinion of an author, who is not of known repute, and is not to permit it to be done by those under him. Opinions which are regarded by the church as false or obsolete are not to be named, not even for purposes of refutation. Professors of biblical literature are always to support the reading as given in the Latin Vulgate, and they can quote from the Greek and the Hebrew only to support the text of the Vulgate.

By regulations of this nature the mind of the novice was scooped out, and that of his Superior was substituted. The true Jesuit becomes an automaton, and registers like a puppet pulled by a string the mind and thought of the General of the order, the one man at Rome, who, unseen, stretches out his hand by help of these super-serviceable agents to the remotest ends of the earth. And we do not grasp the amazing subtlety of all this elaborate enginery until we perceive that all this subjection of the will of the subordinate to his Superior was granted in the name and for the sake of God.

Loyola himself was a man in whom devotion had become a master passion. You may not regard him as an intellectual leader like Luther, or Calvin, or Zwingli; for he was never that. With him mind was always the servant, never the guide. He abhorred all learning which in any manner seemed to detract from the ardor of piety. He habituated himself to all manner of spiritual exercises, meditations, penances and prayers. He is said on one occasion to have gone without food from one Sunday to the next.

Devout thus to the point of fanaticism, he forced his Society to exhibit the most active evidences of piety. He had recruited them into his Company of Jesus. Then they must model their conduct on the example of Jesus. They must be mild, uncomplaining, deliberate of movement, and must have their temper under the strictest control. Whatever the provocation they suffered they were never to return an angry reply and were never to permit themselves to be betrayed into any sharpness of speech or tone. Every movement was

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to be moderate and sedate, and nothing whatever could excuse violation of this rule. As for prayer, meditation and self-examination, all were to be constant.

One day Loyola asked Fabre, who was one of the original seven, how often he examined his conscience.

"Every hour," replied Fabre.

"That is very seldom" returned the General, with a tone of rebuke.

Such examination of the conduct and the soul are constant among the Jesuits. There is a "conscience-searching" which is common to all ultramontane Catholics, which precedes confession, and with the Jesuits this takes place twice every day, at mid-day and in the evening.

The Book and the Chain

But what is called the "Particular Examination," is a peculiarly Jesuitical practice, and one which is so unique that it is well for us to take Count von Hoensbroech's description of it nearly in full. Of it he remarks, "Were it possible carefully to watch a Jesuit during the ordinary conscience-searching, he would be seen to draw out a little pocket-book and make notes in it. That is the 'particular examination book.' And were it possible to observe him the rest of the day he would be seen now and then to put his hand under his robe and pull something in the direction of his left shoulder. This means that he is pulling the 'particular examination chain.'"

"The particular examination is the searching for a single fault or endeavor to attain a special virtue, both faults and virtues being interpreted in the widest sense, since often little faults, peculiarities in manner, speaking, walking, eating and the like, and the attainment of a courteous and polite bearing are made the objects of this examination.

"Every victory over the fault, every achievement of the virtue, is recorded by means of pulling the chain, which consists of movable wooden beads representing units and tens, and at noon and in the evening the number of victories and virtuous actions is recorded in the note-book. These are added up every week and month, and the total compared with that for the previous month or week. In this way an account is kept and a balance struck, and now and then the Superior demands a statement of accounts."

Under a discipline rigid and exacting as has been described a novel force was created in human society. There had been bad men before. Men had been associated in fraternities before. But there had never been men like these, who were trained to devotion and cultivated in the service of God, and yet who were trained to regard their submission to the will of their Superiors as identical with their

obedience to Christ. It was a novelty to encounter men who crushed conscience conscientiously, and who had come honestly to believe that their suicide of conscience was an act of loyalty to Christ. Ever they held the motto of their Company before their eyes, "Ad majorem Dei gratiam," "For God's greater glory," and to bring about that greater glory of God all else must be turned aside.

Such a Society based upon such principles, and officered by shrewd and determined men, must prove itself a power in whatever direction it inclined to move. The results show that no single act of any Pope of modern times compares in advantage to the papacy with that of Paul III, when he subscribed to the constitutions of this Society of Jesus. Its services to Rome have been incalculable. It was established at a moment when the papacy and the Catholic power was in the decline. The Protestants were confident, and the Catholics were despondent. More than all other influences combined the Jesuit order in the sixteenth century served to revive the drooping courage of the Catholics, and lead their ranks from the defensive position, to make active assault upon their adversaries.

It was the Jesuits who instituted long needed reforms. It was the Jesuits who revived an interest in learning in the Catholic universities, an interest which the Protestants had been holding a monopoly of for a long time. It was the Jesuits who formulated definite plans of action for the papacy and pursued them unswervingly to their conclusion. It was Loyola and his order that gave check to the progress of Protestantism. But for the quarrels of the Protestants among themselves, and for this new unity in Rome there would soon have been no Catholic party and no Catholic church.

That Rome exists today, stating facts as they are, and giving credit where credit is due, must be attributed in large measure to that soldier-priest, Ignatius Loyola, the creator of the Society of Jesus, which has followed his distinctive policies, and been the principal champion of the papacy. Sometimes the order has acted out in the open, sometimes in back-stairs intrigue; but ever and always it has been the inveterate foe of Protestant doctrines and Protestant liberty in church and state. And as such a foe it must ever remain. For in constitution and in tradition it is the opposite of the Protestant spirit in every important respect. And it is well for us to understand this, and to know something of its ways and purposes, in order that we may not be taken unawares. For in this struggle which is for life or death, eternal vigilance with Protestants coupled with a devotion to Christ which matches the devotion of the Jesuit to his order, is the price of their safety.

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The Doctrinal Controversy in the Y. W. C. A.

By Miss Harriet Thomson

[The following is published at the request of the women in the Y. W. C. A. who are earnestly contending "for the faith which was once for all delivered unto the saints."—Editors.]

1

AT THE World's Student Christian Federation that met at Constantinople in 1911, the General Committee of the Federation on the Basis made the following report:

"The General Committee puts on record its opinion that it is desirable that no student, to whatever branch of the Christian church he may belong, should be excluded from full membership in any national movement within the Federation if he is prepared to accept the basis of the Federation or whatever equivalent test is approved by the Federation.

"The Committee request such national movements as may be affected by this resolution to consider the possibility of making their bases conform to this principle. Unanimously carried."

2

In the report of the Fourth Biennial Convention of the National Y. W. C. A., held at Richmond, Va., in 1913, the following passage occurred:

"It is recommended (i. e., by a member or members of the Y. W. C. A.) that a commission be appointed to consider, as a result of the request of the General Committee of the World's Student Christian Federation (with which the Student Y. W. C. A. Associations of the United States are affiliated), a restatement of the evangelical basis in Student Associations (of Y. W. C. A. of the U. S.) in personal terms, in accordance with the method of the (World's) Federation, the report of this commission to be presented to the National Board one year in advance of the next convention, and by it to the field."

3

The Basis Commission appointed at this convention recommended to our National Board in April, 1914, the following:

Amendment, or Student Basis, for Student Associations in the United States:

"That the Constitution be amended by inserting the following statement under Art. II: 'Any student Young Women's Christian Association may be admitted to membership whose constitution embodies the following provisions:

"The Young Women's Christian Association of _____, affirming the Christian faith in God, the Father; and in Jesus Christ, his only Son, our Lord and Saviour; and in the Holy Spirit, the Revealer of Truth and Source

of Power for life and service, according to the teaching of Holy Scripture and the witness of the church, declares its purpose to be:

I. Purpose

1. To lead students to faith in God through Jesus Christ.
2. To lead them into membership and service in the Christian church.
3. To promote their growth in Christian faith and character, especially through the study of the Bible.

II. Membership

Any woman of the institution may be a member of the Association provided:

1. That she is in sympathy with the purpose of the Association.
2. That she makes the following declaration: "It is my purpose to live as a true follower of the Lord Jesus Christ."

III. Qualification for Leadership

1. All members of the Cabinet (officers and chairmen of standing committees) shall commit themselves to furthering the purpose of the Association.

2a. Two-thirds of the Cabinet members shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America, and only those delegates who are members of such churches shall be entitled to vote in conventions, or

2b. A majority of the Cabinet members, including the President, shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America, and only those delegates who are members of such churches shall be entitled to vote in conventions."

Note. The Cabinet is to the Student Association what the Board of Directors is to the city organization. The leaders who constitute it are the officers, viz, the president, the vice-president, the recording and corresponding secretaries and the treasurer, together with the chairmen of the standing committees.

4

This amendment was presented by its advocates to the Associations of our country, propaganda in behalf of it being vigorously promoted from April, 1914, to, and throughout, the Los Angeles Convention in 1915, with the result that 141 there voted in favor of it, and only 40 voted against it.

The minority of forty and their friends felt that this action of the Los Angeles Conven-

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tion necessitated the formation of the "Council of Adherents to the Church Basis" with, for its first aim, the defeat of the Amendment when the final vote shall be taken at our next triennial.

We of the Council object to the amendment because it is nonevangelical in its principles and will therefore inevitably prove to be so in its results in our association.

We are persuaded that it is contrary to Scripture for the control of any branch of a Christian organization to be placed, even in part, in the hands of unregenerate or nonevangelical persons. And it is clearly to be seen under "Article 3. Qualification for leadership," that in 2a one-third, and in 2b the minority (which may be so large that two more would make it a majority), of the Cabinet, will not be required to have membership in any evangelical church, or to make any declaration

whatever of their faith—even in the trinitarian principles of the preamble. In other words, any student Association with four standing committees while still remaining within the bounds of the provisions of the amendment, might have a Christian Scientist for president of its Cabinet, a humanitarian social-service worker for vice-president, and a Unitarian for corresponding secretary.

While we believe that as long as student Associations retain the word Christian in their name, Christian young women in our colleges will be drawn to them, and will, to some extent, help to conserve evangelical coloring in their leadership, teachings and life, yet we are convinced that these Christian girls will themselves suffer spiritual hurt instead of receiving spiritual help, and that the organizations will continue to be ruinously nonevangelical.

Caution Concerning Dr. Minifie

TO THE Editors of "The Christian Workers Magazine."
Sirs:

In a recent number of a New York religious paper we read that Dr. W.C. Minifie, formerly pastor of the Clarendon Street Church, Boston, but now "an Honorary Chaplain in the British Expeditionary Force in France," is again in America, and is prepared to speak on the war and welfare work for soldiers before churches or other organizations.

In the same paper the following week Dr. Minifie is reported to have addressed the Boston Baptist Ministers' Meeting "on his experiences of three years as chaplain in the British Army." This is how the report read on:

"The American, British and French flags were draped together on the wall at the rear of the platform. From the manifold character and magnitude of his experiences Dr. Minifie gave a vivid and moving address, stirring deeply the hearts of the large number of ministers present. The humor, heroism, horrors and wonder of the war were admirably presented. It brought war home to the hearts as probably never before."

We think it right to mention on the highest official British authority that Dr. Minifie is not and never has been a Chaplain either in the British or in the Canadian army, and, therefore, has no right to be called "Captain," as he is sometimes termed, or to wear the khaki, as he frequently does. It need hardly be said that there is no such post as "Honorary Chaplain."

The paper from which we quote says that

Dr. Minifie is in America "representing the International Bible Association, which has been obliged greatly to enlarge its work to meet the emergencies of the war." We have never heard of this Association, but perhaps it has been incorrectly described, though we are told that Dr. Minifie has notepaper headed either with this title or else a similar one, together with a list of names of well-known men in England. We do not know how far these men have allowed themselves to be associated with Dr. Minifie's organization, but a recent letter from a leading Methodist clergyman in England, Rev. Dinsdale T. Young, disowns all association with Dr. Minifie, who, it seems, is using (but without consent) Mr. Young's name as a President of this International Bible Association or Institute.

As Dr. Minifie is said to be proceeding West to address meetings, we desire to make it known that, whatever he does, he has no authority as a chaplain of the British or Canadian army.

W. H. Griffith Thomas, Wycliffe College, Toronto.

Joseph W. Kemp, Metropolitan Tabernacle, New York.

NEW YORK'S RELIGIOUS BELIEFS

A careful survey shows that there are 2,916,057 in that great city with no church affiliation. The Roman Catholics number 1,299,916, Evangelical Christians 320,082, Jews 209,975, and miscellaneous, 20,853. Only about one-third of the population are in any way identified with the worship of Jehovah.—"Bible Today."

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Prophecy and the Lord's Return

L. W. Gosnell

THE NEW MAP OF EUROPE

Students of Daniel and Revelation believe the Roman Empire will be revived, with ten divisions. We may not dogmatize as to the extent of the territory which will thus be divided, but it would seem likely to be about the same as the Roman Empire at the time of the destruction of Jerusalem. "Prophecy relating to Gentile dominion is focussed upon the Jews and Palestine and has especially in view the presence of the nation in their land." They were scattered shortly after the destruction of Jerusalem or about the close of the apostolic age. Assuming that the Empire as revived will cover the territory then occupied, some interesting observations may be made as to the direction in which events must move with reference to the division of Roman territory. The matter has been worked out so satisfactorily by W. E. Vine in "The Roman Empire in Prophecy," that we quote, abridging his words slightly:

"Commencing with North Africa, it will be observed on referring to the map, that practically the same strip of territory which belonged to the Roman Empire in the times of the apostles has passed directly under the government of countries which were themselves then within the Empire. For Spain rules over Morocco, France over Algeria and Tunis, Italy recently seized Tripoli, and Britain has, since Turkey's entrance into the great war, virtually taken possession of Egypt. No country which was outside the limits of the Empire at the time under consideration has been permitted by God to annex these North African territories since the Saracens and the Turks were dispossessed of them.

"Passing now to Asia, the territory in that continent which belonged to Rome in the first century is approximately what remained to Turkey immediately prior to the present war. Mesopotamia and most of Armenia were included. The war has already seen Turkey dispossessed of portions of these. The downfall of the Turkish Empire would almost certainly involve territorial rearrangements of deepest import in the light of prophecy, especially as regards Palestine.

Divisions of the Greek Empire: A Possible Renewal

"The eighth chapter of Daniel apparently indicates that the Asiatic territories of the Empire will be divided much as they were under the Greeks after the death of Alex-

ander the Great. He was obviously symbolized by the great horn (v. 22). The four horns which came up in its place (v. 8) are clearly, too, the four generals who succeeded Alexander, and among whom his dominions were divided, Cassander ruling over Macedonia and Greece, Lysimachus over part of Asia Minor and Thrace (the extent of the latter province was almost exactly what now belongs to Turkey in Europe), Seleucus over most of Syria, Palestine, Mesopotamia, and the east, and Ptolemy over Egypt. Next follows a prediction carrying us to events which are evidently yet future. It is said, for instance, that these events will take place "in the latter time of their kingdom (not, it will be observed, in the time of the four kings themselves who succeeded Alexander, but of the kingdoms over which they ruled), when the transgressors are come to the full" (v. 23). The expressions in this chapter, "the time of the end" (v. 17), "the latter time of the indignation," "the appointed time of the end" (v. 19), and "the latter time of their kingdom" (v. 23), all point to a period still future, namely, to the close of the present age.

"Possibly, therefore, these Asiatic territories will be similarly divided in the coming time. In regard to the first of the above-mentioned four divisions, the recent extension of Greece to include the ancient province of Macedonia is remarkable. This was an outcome of the Balkan War of 1912. The boundaries of Greece are now approximately what they were under Cassander in the time of the Grecian Empire, what they were also later as the provinces of Macedonia and Achaia in the Roman Empire. There has lately, therefore, been a significant reversion to ancient conditions in this respect.

Other European Territories

"Coming now to the dual monarchy of Austria-Hungary, reference to the map of the Roman Empire in the Apostolic Age will show that what are now Hungary, Transylvania, Bessarabia, and other states of the present monarchy were without the Roman boundaries, while Pannonia, or what is now Austria west of the Danube, was within; even when in the next century Dacia (now Transylvania, Bessarabia, etc.) was annexed, the two parts of the present dual kingdom were separate. The separation of Hungary from Austria has for a considerable time been a practical question of European politics, and may be hastened by present events.

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
by Dr. Henry Ostrom, in our next issue.

"The northern and north-eastern boundaries of Italy embraced the Trentino and the peninsula of Istria. Noticeable, therefore, are the present efforts of Italy to acquire these very districts, efforts which seem likely to achieve success. Roman states north of Italy covered what are now Baden, Wurtemberg, Luxemburg, and a large part of Bavaria. The possibility of an eventual severance of these from Prussian domination has been much discussed of late.

"The Rhenish provinces of Alsace and Lorraine, originally portions of the Roman province of Gallia (now France), were snatched from France by Germany in the Franco-Prussian war of 1870-71. Their recovery is a supreme object of the efforts of the French in the present war, and not without hope of success.

The British Empire

"As to Britain, at the time under consideration the greater part of the island was definitely included in the Roman Empire. Ireland and most of Scotland were never conquered by the Romans. Should Britain form one of the ten kingdoms, there is nothing to show that Ireland or any other part of the British Empire must of necessity be absolutely separated from it. Self-government may yet be possessed by those territories which have not yet received it, and it is significant that Ireland has now practically obtained it. That the lands which are linked with Britain as dependencies, or as in possession of self-government, should remain as integral parts of the Empire is but consistent with the coming world-wide authority of the potentate who will be the federal head of the ten kingdoms (Rev. 13:7). If the United States of America were at that time in alliance with Britain (quite a possible contingency), their joint influence would probably extend to the whole of the American continents, which would thereby acknowledge his authority."

PROFESSOR A. T. ROBERTSON ON THE LORD'S RETURN

Prof. Robertson, of the Southern Baptist Seminary at Louisville, Ky., has recently issued a most satisfactory study of Philipians under the title "Paul's Joy in Christ." He gives a clear testimony as to apostolic teaching on Christ's return as an imminent event. His testimony is the more significant because he stands as a foremost New Testament scholar and as one who is not disposed to arrange a definite program concerning Christ's return. But that He will return and that we are to watch daily for this great event, there can be no doubt, according to this distinguished scholar.

Commenting on Philipians 1:6 he says:

"Paul is cheered by the hope of the Parousia or second coming of Christ, though he sets no day for it. He nowhere says that it will be before his death, and in this very Epistle he faces his own death as a real problem (1:21 ff.). Paul does, however, maintain an expectant attitude towards the return of Christ, and the hope has a molding influence on his life. It is a pity that so many modern Christians have lost any real joy in this blessed hope and no longer look for the coming of Jesus to claim His own. Some indeed, go to the other extreme and have formal programs and details and even dates for the Parousia. One can admire Paul's sanity and balance on this subject as on all others that he discusses."

On 3:11 he says: "This passage makes it perfectly clear that Paul had no positive conviction that Jesus would come for him while alive before death. His language in 1 Thessalonians 4:15 'we that are alive' does not mean that. He simply groups himself with the living, for he is alive when he writes (cf. 1 Thess. 5:2; 2 Thess. 2:2). He hoped that Christ would come soon, but he has nowhere said that He would do so."

His comment on 3:10 is especially interesting: "Paul's word 'wait for' or 'tarry for' reveals the note of eager expectancy as if a wife steps out of the door in the evening and looks away down the lane for the husband who is late in coming. The King is coming. The tiptoe of anticipation is like that of the crowds at Delhi during the Durbar who waited for the appearance of their King from England. Christians have Christ's own promise that He will come back. As a colony of heaven they have a right to look for Him. This blessed hope exerted a powerful influence for holy living and Christian activity among the early Christians. Some of them misunderstood the promise as definitely made for their own time. The centuries have dimmed for many the brightness of this star of hope, but without reason, for a day with the Lord is as a thousand years and a thousand years as one day (2 Pet. 3:8). The promise of the first coming of the Messiah seemed long in realization, but Christ did come in the fulness of time. Christ's own word is that we be ready: 'Watch' (Matt. 25:13). This is the attitude of which Paul speaks. We are still watching and waiting for the King."

I have no ambition to preach to ten thousand people, but to do the will of God.—Spurgeon.

There is something in the very countenance of those who walk with God that gives authority to all they say.—R. C.

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Practical and Perplexing Questions

Answered by the Editors

BRIEF MENTION

C. C. B., Berwick, Pa: The apostles were not so called until Christ sent them forth on a mission among the villages (Matt. 10:1, 2; Mark 3:14; 6:30; Luke 6:13; 9:1-11).

G. T. C. D., Copperas Cove, Tex.: We understand your remark that the word "eternal" may derive its duration from the object with which it is connected. But we think you are begging the question when you say that Satan and sin and retribution are not eternal in the sense of everlasting. It is up to you to prove that the word indicates any measurement of time in the case of that which has passed beyond time.

W. M. VanT., New York City: The "elect" of Matthew 24:22 are Jewish saints of the end of the age, the period covered by Daniel's "seventieth week" (Dan. 9:24-27). A careful study of the context sustains this view. We understand that believers of the present dispensation will be caught up to meet the Lord in the air before this period begins, according to 1 Thessalonians 4:17 which sets forth the first stage of Christ's coming, the final stage being seen in Matthew 24:29-31.

N. W. M., Carroll, O.: The New Testament teaches proportionate giving "as God hath prospered" (1 Cor. 16:2), but we do not understand it to lay down the law of the tithe. The tithe, however, is a good average minimum and it should be our joy to give at least this much if possible. Even when in debt, we should seek to meet our obligations by self-denial rather than by depleting the Lord's treasury which should be the last to suffer. God rewards the faith which is rich toward Him, and some have found relief from financial troubles when they began to honor the Lord with their substance.

J. D., Dixon, Ill.: Dr. Theodore Cuyler, author of the tract "Conversion to the Core," was an orthodox and evangelical preacher. The tract is not a discussion of the way of salvation so much as it is a protest against professed conversion which does not result in a changed life. The writer's purpose has possibly led to some unguarded expressions. His message, however, is the same as that of Paul and James who taught that "faith worketh by love" and "faith without works is dead." "We are saved by faith alone but not by faith

which is alone." Your friends might be helped by Dr. Gray's pamphlet, "How God Saves a Soul," which will be sent on request.

M. L., Bridgeton, N. J.: The doctrine of the trinity is not formulated in the New Testament, but is assumed throughout. Its writers believed in only one God (Rom. 3:30; 1 Cor. 8:4; Gal. 3:20, etc.), but had come to believe also in the deity of Christ and of the Holy Spirit. All the texts showing the deity of Christ and the Spirit support the doctrine of the trinity. Special attention may be called to the conjunction of the three persons in the baptismal formula (Matthew 28:19); in the opening and closing verses of Paul's epistles and in such passages as 1 Corinthians 12:4-6; Ephesians 2:18; 2 Thessalonians 2:13, 14; Titus 3:4-6; 1 Peter 1, 2; 2:3-12; 1 John 5:4-8; Jude 20, 21; Revelation 1:4-6. The Old Testament anticipates the doctrine of the trinity in its use of a name for God (Elohim) which is plural in form yet requires a singular verb; in its references to the Angel of the Lord who is clearly divine; in the benediction of Numbers 6:24, 25, and the "thrice holy" of Isaiah 6:3.

M. C. M., Maytown, Pa.: 1. It is a debated question whether Christ died a purely natural death, the result of physical sufferings and mental distress, or whether His death was supernatural in that He gave up His life by an act of His will. Andrews in "The Life of our Lord upon Earth" discusses the question at length and quotes great names on both sides. It is certain that Christ was crucified and slain by the hand of lawless men (Acts 2:23) but it is just as certain that His death was voluntary (Matt. 27:50; Luke 23:46; John 10:18; 19:30). Dr. Thomas Whitlaw has well expressed the matter thus: "The death of Christ was at once a passion and an action, a suffering and a doing."

2. Man is a free moral agent, but his nature is corrupt so that he will not come to Christ except the Father draw him, John 6:44. True moral and spiritual freedom results from deliverance through Christ from the bondage of sin (John 8:36). Theologians make a distinction between "moral freedom," or the power of contrary choice, which men have by nature, and "real freedom" which is given by grace.

"When God's mercies are coming, their footfalls are our desires to pray."—Spurgeon.

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole," by Dr. Henry Ostrom, in our next issue.

Young People's Society Topics

John C. Page

Bible Reading

April 7

Psalm 119:9-16

"We must make a great difference," said Martin Luther, "between God's word and the word of a man. A man's word is a little sound which flieth into the air and soon vanisheth, but the word of God is greater than heaven and earth, greater than death and hades, for it is the power of God and remaineth everlastingly. Therefore, we ought diligently to learn God's word and know certainly that God Himself speaketh with us."

Our Scripture Lesson emphasizes this same point. It is "Thy word," "Thy commandments," "Thy statutes," "Thy testimonies," "Thy precepts." The writer sees God in it. Then he puts it where it belongs—in the heart, and then he makes a wise and practical use of it as a preventive against sin—"Thy word have I hid in mine heart that I might not sin against thee." Mr. Moody's well known comment on this verse is: "A good thing in a good place for a good purpose."

On another occasion, Mr. Moody uttered these words which bear closely on this subject of Bible reading: "The reason why the church cannot overcome the enemy is because she does not know how to use the sword of the Spirit? People try to fight the devil with their experiences, but he doesn't care for that, he overcomes them every time. They try to fight him with theories and pet ideas, but he gets the victory over them likewise. What we need is to draw the sword of the Spirit. It is that which cuts deeper than anything else."

The necessity and wisdom of Bible reading needs tremendous emphasis. "Satan has ten thousand devices for turning us away from the Word of God. This done we are in his net and, though our gracious God may not suffer us to be put to open shame, we shall nevertheless, remain barren and unfruitful."

We should read the Bible, because of what it is and because of what it does. What is the Bible? It is the "Word of God," and as such, is of eternal worth. It is the "Word of Life" to be held forth in a world of death. It is the "Word of Truth," delivering from error and falsity. It is the "Word of Faith," which effectually worketh in them that believe. It is the "Word of the gospel," the good news, the glad tidings of a death having taken place for transgressions and of a new life imparted to them that believe. It is the "Word of Reconciliation," declaring that God was in Christ reconciling the world unto Himself, not imputing trespasses to them that had committed them, but making Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.

Its symbols too, are suggestive. It is the "lamp" to give us light, the "laver" to furnish cleansing, the "fine gold" to enrich, the "bread," "milk" and "honey," to sustain, the "fire" and "hammer" to melt or break stony hearts. How serious a matter it is to neglect such a book.

How to Enjoy Sunday

April 14

Isaiah 58:5-14

Verses 13 and 14 bear closely upon the topic. "How to enjoy Sunday" is clearly shown. But there is much more in these verses than rules for Sabbath keeping. Here are the great, even the greatest principles of life. Two antagonistic forces are seen. "Thine own ways" and His ways, "thine own pleasure" and His pleasure, "thine own words" and His words. "Choose ye this day whom ye will serve." The choice must be made.

All the trouble in the world is traceable to this, that "all we, like sheep, have gone astray, we have turned every one to his own way."

It may not be an evil or a wicked way according to worldly standards of judgment, but it is "his own way," and not "the way of the Lord." Look at Saul of Tarsus. Listen to his words. "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth, which things also I did." There he is going his own way. It was even a religious way, yet the wrong way. Listen to him again. "I have been crucified with Christ, nevertheless, I live." Through union with Christ he passed through death and resurrection, and is a new creature in Christ Jesus. Now listen to him as he addresses the believers in Corinth, and the believers of all time, declaring that Christ died for all, that they which live should not henceforth, live unto themselves, but unto Him who died for them and rose again. (2 Cor. 5:15.) Not "thine own ways," "thine own pleasures," "thine own words," but living unto Him. It is a change of center and of course that effects a change at the circumference.

To know "how to enjoy Sunday" is important, but to know how to live at all times in the Spirit of Sunday, is of much greater value. One may enjoy Sunday by observing certain rules of conduct, by attending religious gatherings and refraining from certain things that are questionable and worldly, but far more will the day be enjoyed if we learn the truth of our "oneness with Christ." Sun-

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day is the Lord's Day, the day on which the Lord arose from the dead. By virtue of union with Him, believers arose with Him. They are "in Christ Jesus," members of the body of which He is the Head. A diligent and prayerful study of such Scriptures as Galatians 2:20, Romans 6:3-4, and Ephesians 2:4-6 will make this clear. Then, when it is perceived by the mind and received into the heart, Sunday, the Lord's Day will be enjoyed as never before.

How and What to Read

April 21

Philippians 4:8; 1 Timothy 4:13

Read systematically, map out a course, follow a plan. If you want to be an intelligent Christian let the Bible have central place in that plan. Let it be the hub in the wheel with the spokes of history, biography, philosophy, science and poetry related to it. Do not have a wheel of subjects without a hub, and let that hub be the Bible. It is God-breathed and is profitable. The earliest schools and the largest universities were established by men who read their Bible and were inspired and strengthened by its teachings. Thousands of volumes in the world's great libraries were written because the Bible exists. Some one has well said:

"The Bible is unique. In it we trace the material universe back to its origin in God. Where else can we learn the true origin of sin, or of crime, or of civilization. We challenge the infidel, or worse, the destructive critic, to name the source of his pretended knowledge. What can the world learn, except from the Bible, upon all these subjects?"

"If one meditates on the science of God, where else will he find it made plain? As the sun illumines mysteries, otherwise dark and unfathomable, so the Bible unfolds and develops the real, true science of God, the greatest science known in the world.

"If we would know this world as it is we are forced to study and meditate much on its history given in the Bible. The science of archaeology is very interesting. With shovel and pick it has unearthed the hidden treasures of Egypt and Assyria, which without a knowledge of the Bible, would remain a mystery. If one would know poetry he can not ignore the great thoughts of God, of eternity, of infinity, of life, of death and of love, in which the Bible abounds.

"If he would know art in sculpture and painting, he must study the Bible, for the best paintings of the old masters are biblical, and this is true of the finest statuary. Their ideals are taken from the Bible. The works of Raphael and Michael Angelo, of the old masters, and of Dore, Tissot, Sargent, mod-

ern master artists, cannot be understood without a knowledge of the Bible.

The Power of the Cross in City Slums

April 28

Luke 14:15-23

1 Corinthians 1:18-2:5 should be studied in conjunction with the Scripture in Luke 14. "The preaching of the cross . . . is the power of God." It saves men in palace or hut, in country homes or city slums. The great and ever present problem is to translate the Cross into language that can be understood. Some cannot understand theological speech or religious phraseology, but they can easily understand kindly solicitude and loving interest.

Apart from the power of the Cross—its saving and transforming power, solicitude and interest are helpless to effect permanent uplift; coupled with the Cross, and issuing from it, these qualities are the most potent for good.

The Cross is at the center of the gospel message, and the good news of the Christ who died for our sins is the power of God unto salvation to everyone that believeth. Without this gospel, "betterment work" is of no permanent value. General Booth, of the Salvation Army, understood this. As he stood on the street corners, in the slums of London and saw all around him the evidences of poverty and misery he said, "I cannot relieve the people or change the conditions, but if I can bring them in touch with Christ He can." He was without money, or influence, but he and his workers knew the power of Christ's gospel. So they preached it and practiced it with the result that thousands of lives were transformed, homes were changed and in place of discord and distress there came peace and joy.

Not all received the Christ of the gospel, not all will, but "to as many as received him, to them gave he power to become the sons of God even to as many as believe on his name." These became the "twice born men," who honored their Lord in life and service.

"Christ our Saviour at the heart of betterment work, inspiring it, directing it, blessing it to the spirits of men as well as to their bodies and souls, blessing them in this world and for that which is to come, that is the need of this sin cursed, sorrow stricken world."

In all of our thinking, planning and activity, we must for our own sake and for the sake of others remember that "we shall not anywhere find the favor of God, true innocence, righteousness, satisfaction for sin, help, comfort, life or salvation anywhere but only in Jesus Christ."

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
by Dr. Henry Ostrom, in our next issue.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

April 14

Jesus Requires Confession and Loyalty Mark 8:27-38

Golden Text:—"Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8:34.

The time has now come for Jesus to take account of His ministry. Having been rejected by the rulers, He goes into retirement with His disciples. His primary object in His teaching during this time is to prepare the disciples for the tragedy of the Cross, which He knew was so near. His teaching gathers around the great cardinal doctrines of the Christian faith. He instructs them touching His person, atoning death, resurrection and glorious coming again. He knew that in the measure that they intelligently apprehended these things they would be able to pass through the ordeal before them. The same is true today. Those who clearly apprehend the divine person, the vicarious atonement, the glorious resurrection, and second coming of Christ, are undisturbed by the world tragedies of the present hour.

I. Peter's Confession of Christ (vv. 27-30).

Two questions of Christ provoked this confession.

1. "Whom do men say that I am?" (vv. 27, 28).

This question referred to the opinions of the people regarding Jesus. Some believed Him to be John the Baptist, some Elijah, and some one of the prophets. They all recognized Him to be a teacher or prophet with more than human authority and power. Jesus was not content with this acknowledgment. Had He been satisfied with this, He would not have been molested in Jerusalem, for the Jews willingly acknowledged Him as much more than a human teacher.

2. "Whom say ye that I am?" (vv. 29, 30).

Jesus persistently claimed to be the God-man, the very Son of God. He wanted the personal opinion of the disciples concerning Himself.

II. Jesus Teaching Concerning the Cross (vv. 31, 33).

Christ charged the disciples not to make public His messiahship, as that would precipitate the crisis. The disciples needed much instruction yet to prepare them for the crucial hour of the Cross.

1. What He Taught (v. 31).

(1) "The Son of man must suffer many things."

He suffered physical weariness and hunger, ridicule and contempt, and even misunderstanding and lack of appreciation on the part of His friends and disciples.

(2) "Be rejected of the elders, chief priests and scribes."

These were the nation's official representatives, the very ones who should have known and received Christ and recommended His reception on the part of the nation. Truly, He came to His own, and His own received Him not (John 1:11).

(3) "Be killed." This announcement was startling to the disciples. They had not yet come to realize that redemption was to be accomplished through the Passion and the Cross. Jesus now states with definiteness and certainty that He must die on the Cross. This necessity was due primarily to the fact that it was the divine purpose to make the death of Christ the heart and core of the atonement, and also to human hatred and opposition.

(4) "Rise again." Though this was utterly incomprehensible to the disciples, He shows them that this would be the glorious issue of His death.

2. How the Disciples Received His Teaching (v. 32).

So unwelcome was His teaching touching the Cross that Peter, the spokesman of the disciples, rebuked Him. Peter later saw through this darkness, the light of glory on the hill-tops beyond (1 Pet. 1:3, 4).

3. Jesus Rebukes Peter (v. 33).

He told Peter plainly that his attitude was due to his being under the influence of the devil.

III. The Cost of Discipleship (v. 34).

The law of the Christian life is suffering. To follow Christ means to turn one's back upon the world. To repudiate the world means to incur the hatred of the world. To be Christians, therefore, means to share Christ's sufferings.

1. There Must Be Denial of Self (v. 34).

There is a wide difference between self-denial and denial of self. All people practice self-denial, but only Christians deny self. The way to heaven is the way of sacrifice and denial of self.

2. The Cross Must Be Taken Up (v. 34).

This means the sufferings and shame which lie in the path of loyalty to God. To live the godly life means suffering (2 Tim. 3:12).

3. Christ Must Be Followed (v. 34).

This means to have the mind of Christ (Phil. 2:5), and to perform the service of Christ.

IV. The Issue of Discipleship (vv. 35-38).

The blessed issue of following Christ is a life of freedom here and now, and eternal life hereafter. Such sacrifice enriches the life that now is, and prepares for the enjoyment of the life which is to come. To barter the future life for present enjoyment is most foolish, for the choices of life are fraught with eternal issues. Those who refuse to follow in Christ's footsteps shall be separated from Him at His glorious appearing (v. 38; compare 2 Thess. 1:7-10).

April 21

Jesus Transfigured, or a Fore-Gleam of the Kingdom of God Mark 9:2-29

Golden Text:—"This is my beloved Son; hear ye him." Mark 9:7.

The hopes of the disciples were crushed when Christ announced His death on the cross. They were unable to see how victory could issue from death. Jesus took with Him Peter, James and John, and went into the mountain apart by themselves. According to Luke, they went there to pray (Luke 9:28). While, doubtless, He longed for fellowship and sympathy, as the shadows of the Cross were falling upon Him, His chief desire was to get the disciples apart and into a state of receptivity so that He might show them the methods of the Kingdom. Before going into the mountain, He declared that there were some standing in His presence who would not taste of death till they had seen the Kingdom of God come with power (v. 1). That their drooping spirits might be revived, and their confidence restored, He was transfigured before them.

If the faith of the disciples was to be kept through the dark hour of the Cross, which was looming large before them, the light of the eternal must beam forth. Two men from the upper world are sent to converse with Jesus about His approaching death at Jerusalem—the very thing about which the disciples refused to talk. Then, too, God's own voice was heard in words of approval of Christ's course, directing them to hear the Master. With a fore-gleam of the coming Kingdom, and the approving words of God Himself, the disciples cannot doubt the ability of Jesus to carry into execution His Kingdom plans. That this is true is not only shown by the context and circumstances, but by the

inspired interpretation of one who was there with Him and knew all that transpired. (See 2 Pet. 1:16-19, R. V.) There is absolutely no need to seek further for an explanation of the purpose of the Transfiguration.

I. Jesus Christ Glorified on the Mountain (vv. 2, 3).

He took the disciples "by themselves" and was "transfigured before them." This shows the purpose terminated upon the disciples and not on Himself. Christ's rebuke of Peter for his unwillingness to hear concerning His death apparently for a time estranged the disciples from Him. To heal this breach, an unusual transaction was required. His "shining raiment" was typical of that glory which shall be manifest when He comes back to the earth.

II. Peter, James, and John represent Israel in the Flesh in Connection with the Kingdom (v. 2).

Christ is peculiarly the King of Israel. According to Ezekiel 37:21-27, Israelites are to be the central people in the Kingdom. This people shall be gathered from among the nations, and united as one in that Kingdom, in their own country.

III. Moses and Elias Appeared in Glory With Jesus (vv. 4-13).

These men in the glorified state are typical of the state of the saints in glory. Moses, who was once denied an entrance to Palestine, appears now in glory, representing the redeemed of the Lord who shall pass through death into the Kingdom. The thousands of the Lord who have fallen asleep, at Christ's coming shall be awakened and pass into the Kingdom. Elijah represents the redeemed who shall pass into the Kingdom through translation. Many shall be living upon the earth when the Lord shall come and they, without dying, shall be changed, and pass into the Kingdom (1 Cor. 15:50-53; 1 Thess. 4:14-18).

1. Peter's Foolish Proposal (vv. 5, 6).

Moses and Elias, who had been a long time in glory, would be ill at home in a tabernacle on the mountain side. It would have been to Peter's credit to have been silent, since he knew not what to say.

2. The Divine Voice out of the Cloud (vv. 7, 8).

He is declared to be the beloved Son in whom God is well pleased. When one desires to know what pleases God, look at His perfect Son, Jesus Christ.

3. Jesus' Charge (vv. 9-13).

He instructed them that they should tell no man concerning the things which they had seen until He had risen from the dead.

IV. The Mighty Power of the Divine Servant (vv. 14-29).

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
by Dr. Henry Ostrom, in our next issue.

When they descended from the mountain, they saw a great multitude in a state of perplexity. The immediate cause of their perplexity was the grievous state of a young man who was possessed with a demon (v. 18). The father of the young man had appealed to the disciples to cast the demon out, but they were unable. When they brought him unto Jesus, the foul spirit was rebuked (v. 25), and came forth. This young man's state is representative of the nations who are oppressed by the devil. The people were grievously oppressed. There are times when the devil is especially active in the oppression of men. During Christ's sojourn on earth he seems to have been very active, and we have reason to believe from the Scriptures that just preceding His Second Coming he will be even more active; for he knows that his time is short.

April 28

Jesus Rebukes Selfishness

Mark 9:30-50

Golden Text:—"If any man desire to be first, the same shall be last of all, and servant of all." Mark 9:35.

I. The Stupidity of Selfishness (vv. 30-32).

Jesus with His disciples is on His way to Capernaum for the last time. He is soon to leave for Jerusalem, where He is to die on the cruel cross for the world's sins. He still seeks the way of retirement in order to be alone with His disciples, His object being to lead them into the meaning of the Cross. The teaching which was interrupted at Caesarea by Peter's rebuke is now resumed, and with definiteness He declares the future event as already present.

1. "The Son of man is delivered into the hands of men."

2. "They shall kill him."

3. "He shall rise the third day."

While pressing upon them continually the fact and necessity of the Cross, He never failed to show them the bright side, His triumphant victory over death in the resurrection. The hearts of the disciples were so steeped in selfishness that they failed to understand His teachings. If the disciples had more definitely attended to His teaching concerning the Cross, they would have been better prepared for the hour of temptation which was so soon to overtake them.

II. The Wrangling of Selfishness (vv. 33-37).

1. The Searching Question (v. 33).

The omniscient Christ knew the secrets of their hearts. The fact that the disciples were wrangling about official position while the Lord was facing humiliation and death for them and the whole world, shows how

completely the Lord was alone in His sorrow.

2. The Silent Disciples (v. 34).

They were ashamed in His presence, because the selfishness of their hearts was revealed.

3. The Stinging Rebuke (vv. 35-37).

"If any man desire to be first, the same shall be last of all." The greatest among men are those who are willing to take the lowest place and serve others. This truth He enforced in a concrete way by placing a child in their midst. This child was an illustration of dependence and ignorance. By example and word He shows that true greatness is expressed by willingness to aid the weak, to instruct the ignorant, and serve those in need. All such render service not merely to those in need, but unto Christ and God. True greatness, therefore, consists not in self-seeking but rendering cheerful service to the needy in the name of Christ.

III. The Intolerance of Selfishness (vv. 38-41).

1. John's Guilty Conscience (v. 38).

In the light of the teaching of Jesus, John was a little disturbed over having forbidden a worker for Christ who did not follow after Him. Doubtless this intolerance was in part due to jealousy for Christ, but also a selfish ambition. Many times Christians mistake bigotry for zeal for Christ.

2. Whom to Tolerate (vv. 39-41).

(1) Those who are casting out devils (v. 39). We should really satisfy ourselves that supernatural works are being done. Are demons being cast out? However, this is not final, as there is a supernatural work not of God.

(2) Those who are doing this work in Christ's name (v. 41). Any worker going forth in the name of Christ, and for the glory of Christ, should be given Godspeed. If he be doing a good work, even though not in your way, or if not a member of your church or school, "Forbid him not."

IV. The Awful Issue of Selfishness (vv. 42-50).

Selfishness results in ruin to others (v. 42), and also to the individual (vv. 43, 45, 47). In either case, the issue is eternal torment in hell. Selfishness is opposed to God, and that which is opposed to God must be eternally separated from Him. Self-renunciation should be so complete that we should be willing to abandon the most necessary and lawful things in life—hands, feet and eyes—when they become occasions for stumbling either to ourselves or to others.

May 5

Jesus Sets New Standards of Living

Mark 10:1-31

Golden Text:—"Seek ye first the kingdom

of God, and his righteousness; and all these things shall be added unto you." Matthew 6:33.

I. Regarding Marriage (vv. 1-12).

The question touching divorce, which the Pharisees temptingly put to Christ, brought forth teaching which exhibits marriage in its true light.

1. Should Not Be Degraded by Divorce (vv. 1-6).

Divorce was not instituted by God. The marriage relationship was intended to be indissoluble. Moses suffered divorce, limited and regulated it. Its existence, its practice, is indicative of the coarseness and perverseness of man. Sin is its real cause.

2. Marriage Is God's Primal Law (vv. 6-9).

The ideal law of life for the subjects of the Kingdom is marriage. This is proven by the fundamental fact of sex. The union of the male and female natures is physical, mental, and spiritual. In marriage, the male and female natures are mutually complemented. God's intention is that man should not be without the woman, nor the woman without the man (1 Cor. 11:11).

3. Remarriage of the Divorcer Is Adultery (vv. 10-12).

The marriage relationship can only be broken by death and sin. In view of the fact that marriage is for life, men and women should not enter this relationship without very serious consideration. Divorce for other than marital infidelity does not give the right to remarry.

II. Regarding Children (vv. 13-16).

The union of the male and female natures, according to God's purpose, lays the foundation for family life. The issue of such union is children. In connection with the divine law of marriage, it is fitting that Jesus should set forth His estimate of children and interest in them. Those who think it beneath their dignity to give attention to children should ponder well the words of Jesus. This will give the disciples proper consideration of work among children, and also to the nurture and discipline of their own children. Christian men and women will regard children

as the property of the Lord, and will esteem it a high and holy privilege to train them for Him. Due attention to Christ's teaching regarding children would transform the home life of society.

III. Regarding Riches (vv. 17-31).

1. The Young Ruler's Question (v. 17).

This question reveals a void in his heart. He was a young man with a lovable character. He was moral, honest, earnest, and courageous. He thought that eternal life could be obtained by good works. Though he claimed to have kept the law, he was conscious of something lacking. He was willing to do something to fill up that which was lacking; therefore he came to Jesus to make inquiry as to that lack.

2. Jesus' Reply (vv. 18, 19).

He knew the young man's heart, and put His finger on the weak spot. When it came to parting with his possessions in order to help his neighbor he parted with the Lord, going away sorrowful. This revealed the fact that he was a covetous man, a violator of the tenth commandment.

3. Lacking One Thing and Yet Lost (vv. 21, 22).

When the Lord pointed out to him that the defect in his life was the love of his money, he was unwilling to pay the price. When the time came in his life to choose between eternal life and riches, he chose wealth and parted company with Christ, perhaps, forever.

4. The Peril of Riches (vv. 23-31).

The difficulty does not lie in the fact that a man possesses riches, for a man may possess great riches and still be an heir of the Kingdom. Wealth is a mighty power. In itself it is good. It will provide bread for the widow and orphan, amelioration for the suffering, and send the gospel of Christ to the ends of the earth. The difficulty lies in trusting in riches. The step from possessing riches to trusting in them is a very short one. The tendency of growing wealth is to destroy the nobler life of the soul. As long as a man possesses riches he is safe, but as soon as riches possess the man he is in deadly peril.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

April 14

Jesus Requires Confession and Loyalty

Mark 8:27-38

"Who do men say that I am" (v. 27). About midway in their three years' gospel training Jesus held an examination of His students. Two questions were asked, the first concerning the opinion of others, and the second, concern-

the opinion of themselves. There were varied opinions as to Jesus in the long ago, but only one was right. The world is filled with conflicting opinions about Jesus today, but human opinion does not determine truth.

"Who say ye that I am?" (v. 29). Christianity is personal. Each man must determine his own views of Christ. No one has more creed

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
by Dr. Henry Ostrom, in our next issue.

than he has made a part of his own thinking. What we each think of Christ, and how we each relate ourselves to Christ, will determine eternal destiny.

"Thou art the Christ" (v. 29). Peter's answer is more fully expressed in the Gospel by Matthew (16:16): "Thou art the Christ, the Son of the living God." Our Lord's reply is also more fully given: "Blessed art thou, Simon Barjonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." It is thus made manifest that no one can reach a proper estimate of the character of Christ without the illuminating influence of the Holy Spirit. The rock truth uttered by Peter is the foundation truth upon which the church of Christ is founded.

"The Son of Man must suffer many things" (v. 31). Jesus knew all the details of His own future, including the specific acts of human cruelty that would mark His crucifixion and death. This knowledge was not gained by reading the prophetic Scriptures of the Old Testament, but because there was in Him the fullness of that Spirit by whom the Old Testament prophets spoke. The career of Jesus was programmed in eternity, and was known to the eternal Son of God.

"Peter took him and began to rebuke him" (v. 32). Peter's optimism made it hard for him to believe that anything unpleasant could mar the future of Jesus, even though Jesus had told definitely of coming suffering. Human optimism is ever denying the assertions of God's Word. The true Christian is an optimist, for all will come out well in God's program of redemption, but the intelligent Christian will not try to blot out the dark places in the prophetic record. Dark hours are coming for our earth before the dawn of the millennial day.

"Get thee behind me Satan" (v. 33). In rebuking Peter, Jesus uses a hard name, and seems to be seeing the dark form of the tempter, walking beyond Peter, and inspiring his thought. Modern prophets of the immediate future need to hear Christ's words, "Thou mindest not the things of God, but the things of men." The things of God are to be found in His Word. The things of men can be found in popular literature.

"If any man would come after me, let him deny himself" (v. 34). Three things are involved in the true service of Christ: Self-denial, crossbearing and following Jesus. Selfishness is the core of sin. Satan became Satan by exalting himself, and saying, "I will" (Isa. 14:12-14). The cross is connected with self-denial, for it comes into existence when our wills are at variance with God's. The cross must be taken up daily, and the following of Christ must be close, and not "afar off," as was Peter's at one time.

"Whosoever would save his life shall lose it" (v. 35). Service is the law of life. Every organ of the body functions for the whole

body. Were heart or hand to become selfish, it would mean death to each organ and the whole body.

"What doth it profit a man to gain the whole world?" (v. 36). Nothing is worth while but that which is enduring. Character through divine bestowment is the only coin current in heaven.

"Whosoever shall be ashamed of me and of my words" (v. 38). Why should any one be ashamed of the perfect Son of God or of His perfect truth. To confess Christ is to acknowledge friendship with a most glorious personality and union with the divine family, and an eternal hope in God. Injustice cannot be charged when our attitude toward Christ is reflected in the final judgment of God's attitude toward us.

April 21 Jesus Transfigured Mark 9:2-10

"After six days Jesus taketh with him Peter and James and John" (v. 2). In the preceding chapter Jesus had said, "There be some here * * * who shall in no wise taste of death till they see the kingdom of God come with power." The Transfiguration scene was a fulfilment of that promise, for in it we have what may be called a laboratory presentation of kingdom conditions.

"He was transfigured before them" (v. 2). The heavenly glory which truly belonged to the Lord Jesus shone out at the time of His Transfiguration. His face did shine as the sun. The glory radiated through His garments, making them white as the light. The possibilities of our own resurrection bodies are here revealed, for we shall be like Him. The bodies of our humiliation shall be transformed into the image of His glory (Phil. 3:20, 21).

"There appeared unto them Elijah with Moses" (v. 4). Elijah, who went home in the chariot of fire, and Moses, whose tomb was hidden by God, were the heavenly visitors at this time of glory. Luke tells us that they "spoke of his decease which he was about to accomplish at Jerusalem" (Luke 9:12). Doubtless Jesus needed the strength and courage that would come to Him for His hour of trial, just as truly as the disciples needed this evidence concerning the eternal world.

"It is good for us to be here" (v. 5). Our highest emotions cannot always be analyzed. Peter was incoherent in his thought, "not knowing what he said" (Luke 9:33), but he had the holy desire of prolonging the interview with conditions of comfort for Jesus and the heavenly guests. Forgetfulness of self follows vision of heavenly glory.

"They became sore afraid" (v. 6). Notwithstanding our faith in the reality of a spiritual world, fear fastens itself upon human souls at any special manifestation of the supernatural. We believe in the existence of angels, but would tremble in fear at their appearance. This

results from perfect love.

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results from both imperfect knowledge and imperfect love. "Perfect love casteth out fear."

"This is my beloved Son: hear ye him" (v. 7). God spoke words of law from Mount Sinai, and words of life from Mount Hermon. This is the last time that the voice of the Father is heard speaking to men. All revelation and all judgment is now committed unto the Son. God, having sent Jesus Christ, has no further revelation to make. Indeed, He is "the power of God and the wisdom of God."

"They saw no one any more save Jesus only" (v. 8). Transfiguration experiences are transitory. They are to be remembered, and should form the basis of abiding faith (I Pet. 1:16-18). The experiences of our highest and best moments should follow us amid the commonplace scenes of life. Jesus was the center of the Transfiguration glory, and He remained when the glory faded. Jesus ever abides.

"As they were coming down from the mountain" (v. 9). While the Transfiguration scene was left behind, the memory of it remained, as we have seen. This constituted a treasure of evidence to be kept until the Son of Man should have risen again from the dead, and was then to be a basis of testimony for the proclamation of His truth (I Pet. 1:16-18).

"And they kept the saying, questioning among themselves" (v. 10). The Christian's creed must be a growing one. Some things that are questions today will result in answers tomorrow. The disciples walked on in faith. The Cross and the resurrection both became real.

April 28 Jesus Rebukes Selfishness Mark 9:33-42

"What were ye reasoning in the way?" (v. 33). Jesus had no need to ask His disciples concerning what had been their thoughts, for he already knew, as is shown by His further conversation. He asked, however, that He might gain attention, and have an avenue of approach for instruction and rebuke.

"But they held their peace" (v. 34). The disciples were ashamed to have Jesus know what had been the subject of controversy, for they had disputed one with another as to who was the greatest. His question aroused their consciences, and they were now in position to ask who was the smallest. Much of human unhappiness comes from controversy concerning place and desire for reputation. Jesus still knows our thoughts when we indulge in this littleness.

"If any man would be first, he shall be last of all" (v. 35). Jesus here enunciates the law of service. Lofty position must mean large service. "Public office is a public trust." He who would hold highest position must do most and be servant of all. The President of our Republic is not a ruler, but an administrator. To hold the highest position in the land he must carry the heaviest burdens of the land.

"He took a little child, and set him in the midst" (v. 36). Childhood is a type of humanity at its best. Biologists tell us that there is recapitulation of race history in the growth of every organism toward maturity. Perhaps the sweetness and innocence of childhood is the evidence of an original innocence for the race. Childhood in the arms of Jesus furnishes illustration of what should be our faith as we yield ourselves to the embrace of "the everlasting arms."

"Whosoever shall receive one of such little children" (v. 37). These words lay upon us a wondrous obligation for tenderness and helpfulness toward childhood. Jesus identifies Himself with child life. How sacred is the ministry of motherhood in the home in the light of these words!

"We forbade him, because he followed not us" (v. 38). John's jealousy for the honor of his Master caused him to rebuke a laborer for Christ outside the circle of the disciples. So John thought, but was it not jealousy for the disciple band? A bit of denominationalism was showing itself in the heart of John.

"He that is not against us, is for us" (v. 40). On another occasion Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). But here he meant association of spirit and union of purpose, and declared that those who did not share His purpose of destroying evil were guilty of supporting evil. In the lesson before us, Jesus is dealing with one who was with Him in purpose and effort, but simply separated as to organization. Consequently He said, "Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me."

"Whosoever shall give you a cup of water" (v. 41). Christ's rewards extend to what seem the small services of life. A cup of water is a small thing, but it can relieve a great thirst, and even save life. A kind word may be as a cup of water to a thirsty soul. Happy the life which keeps giving in the Master's name. He will remember, and though in the last day we may say, "When saw we thee athirst?" He will say, "Inasmuch as ye did it unto one of these my brethren, ye did it unto me."

"Whosoever shall cause one of these little ones * * * to stumble" (v. 42). The loving ministry that leads a little child to trust in Jesus is the noblest of life. An angel might well envy a Christian mother her opportunity. A faithful teacher is also one with Christ in kingdom work. But what shall we say of those who destroy the loving trust and simple faith of childhood? Jesus has here something to say about the godless scholars of our modern schools and colleges, who undermine the faith of youth, and substitute the fables of science for the truth of the gospel. Millstones would be at a premium if judgment were speedily executed.

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May 5
New Standards of Living
Mark 10:17-27

"What shall I do that I may inherit eternal life?" (v. 17). The rich young ruler asked the largest question that can engage human thought. Where and how he shall spend eternity is the supreme question. The young man went to the right source, to Jesus. He showed earnestness, for he came running. He showed reverence, for he kneeled to Him.

"Why callest thou me good?" (v. 18.) Jesus here does not deny His own deity, but is questioning the earnestness and sincerity of the young man in calling Him good. He is preparing the way for a solemn, heart-searching answer. If none is good save God; if the young ruler calls Jesus good, then he is waiting for God's own answer to his question. That he did not realize that the voice of God was falling on him is evident from later action.

"Thou knowest the commandments" (v. 19). The commandments of God are the loving expression of His will for us. A God of love must reveal right rules for living to His children. The response of love is to keep the commandments of love. Well did John write, "For this is the love of God that we keep his commandments: and his commandments are not grievous."

"All these have I observed from my youth" (v. 20). Our Lord quoted to the young ruler the commandments that refer to human duty toward man. The youth declared his integrity regarding these duties, and was doubtless true in his description of his own careful, moral life.

"One thing thou lackest" (v. 21). That the young man was honest in his self appraisal as to obedience, and that he was not merely conceited, is shown by the assertion that Jesus "beholding him loved him, and said unto him, One thing thou lackest." The soul of Jesus was drawn to this young man. He wanted him for an immediate and intimate follower. Perhaps he would have arranged that he should take the place of Judas by and by. At all events, He wanted him in close fellowship, and gave the necessary directions for this companionship: "go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasures in heaven; and come, take up the cross, and follow me." We are not here taught that every man to be a Christian must give up all his property, but this young man, to enter into discipleship with Christ, was called on for such renunciation. It was a special call, and a special test of His supreme love to the one whom he had called good, and had thereby described as God.

"He was sad at that saying, and went away grieved" (v. 22). The young man, though rich, is nameless. Had he parted with possessions and joined Jesus, his name would be known, and perhaps churches and cathedrals might

have been named for him. The sacrifice demanded seemed too great. He had much of the spirit of Esau, to whom the fumes of the stewing pottage meant more than the gleams of glory from the birthright.

"He had great possessions" (v. 22). Had the young man been less rich, it would have been easier to have followed Jesus. Of course, Peter and John left their boats, but that was not like leaving a great estate. The poor widow cast in two mites, all her living, but much as this showed of self sacrifice and love, the act was easier than would be the giving up of two castles or landed estates, for two mites might be earned with the work of another day. Great possessions sometimes constitute great trials to faith and obedience. Some of us may be glad in eternity that we have not been born rich.

"How hardly shall they that have riches enter into the kingdom of God" (v. 23). Men like Abraham and David became rich after entering the kingdom, but we have few instances where men who have become rich in a worldly way turn to Christ. The reason may be that there would be too many mistakes to be corrected. Not all are like Zacchaeus who could say, "Half of my goods I give to the poor," or "If I have wronged any, I restore him four-fold."

"It is easier for a camel to go through the eye of a needle" (v. 25). Jesus here quotes a proverb to illustrate the impossible. If by the eye of a needle is meant the small door at the side of the city gate, as some think, then the entrance of the camel is possible if it will kneel and be stripped of all its burdens. Even this view would contain a lesson of difficulty for the worldly rich man, for it is difficult to get him to kneel and be stripped of the often wrongly secured possessions.

"With God all things are possible" (v. 27). With God all possible things are possible. The future will have its surprises because there is a wideness in God's mercy and power beyond our power to conceive.

The Second Coming of Christ, when it breaks in upon the world, will spoil all the programs and plans of human ambition. Prebendary Webster, of Mansfield Cathedral, London, in a recent sermon related that a friend of his, who was in Germany several years ago, had a conversation with the German emperor, in the course of which he told the emperor that shortly before he had attended a religious service in England where one of the speakers predicted that the second coming of Christ would occur in the year 1915. To this the emperor replied: "Oh, no; that will never do at all; it would interfere with my plans." One of these days, thank God, the Prince of Peace will come and interfere! Even so, come quickly!—The Evangelical.

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For Sermon and Scrap Book

JESUS THE SERVANT OF ALL

John 13:3-15

I. The Saviour's Symbolic Deed.

1. Its Self-Denial. "The glory which He had with the Father."

"Thought it not robbery to be equal with God" but divested Himself of His garments of glory.

2. Its Self-Abasement. "Took a towel and girded Himself."

"Took upon Himself the form of a servant."

"Made Himself of no reputation."

3. Its Serviceableness. "Washed the disciples' feet."

Came "not to be ministered unto, but to minister," cleansing their defilements, not condemning their defects.

II. The Sinner's Spiritual Need.

1. A Once-For-All cleansing by the blood of Jesus.

"If I wash thee not, thou hast no part with me."

Judas needed it; Peter and the other ten had it.

2. A Constant cleansing of pollutions gathered in their contact with the world.

"He that is washed needeth not save to wash his feet."

3. To have these defilements removed by other saints, and in turn to do this service for others, "by the washing of water by the Word."

"Ye should do as I have done to you." The sins of the saints should not be magnified or exploited, but should be removed with patience and humility.

III. The Servant's Simple Creed.

1. That Christ is **Master** and **Lord**, as well as **Saviour**.

He is not honored by those who ignore His life and example while professing to accept the benefits of His atoning death.

2. That we should do to others as **He has done to us**.

Not merely as "we would that men should do to us," as per the Golden Rule. The "Golden Rule" is the "law and the prophets" (see Matt. 7:12), and was given by Christ while He was "a minister of the circumcision," when He and His disciples were living under the law

and on the other side of the Cross. On this side of the Cross we are "not under the law," but under "**grace**," and God's dealings with us in **grace** are to be the basis of our dealings with our fellow men, which means immeasurably more than does the Golden Rule. The latter demands **justice**, while the teaching and example of Jesus demand **graciousness**.

3. That our service for others must have a merciful and gracious end in view, not one of "justice," "judgment," or "vengeance," all of which belong to God, and are now held in abeyance.

In its relation to their faults, sins, and crimes, it is to be **remedial**, not **retributive**; considerate, not caustic; it is to **remove** the filth from the feet of our fellows, not to renew it.

—A. Murman.

PSALM 23

A Study

"I shall not want"—rest;

"He maketh me to lie down in green pastures."

"I shall not want"—drink;

"He leadeth me beside the still waters."

"I shall not want"—forgiveness;

"He restoreth my soul."

"I shall not want"—guidance;

"He leadeth me in the paths of righteousness."

"I shall not want"—company;

"Thou art with me."

"I shall not want"—comfort;

"Thy rod and thy staff they comfort me."

"I shall not want"—food;

"Thou preparest a table before me."

"I shall not want"—joy;

"My cup runneth over."

"I shall not want"—anything in this life;

"Goodness and mercy shall follow me all the days of my life."

"I shall not want" anything for the life to come;

For "I will dwell in the house of the Lord forever."

—F. S. A.

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
by Dr. Henry Ostrom, in our next issue.

SET APART FOR GOD

Psalm 4

There is enlargement or emancipation for the soul when prayer is offered on the ground of great need and God's abundant mercy. Made free from sin to be bound eternally to the Lord, and to be set apart for all the demands of His will for us.

Set apart for Himself! What a destiny, what a position of wondrous grace for those who fulfill the necessary conditions. Godly! Yes, that is the absolute requirement of the Lord before there can be this "apartness" for Himself. What does it mean to be godly or God-like? That is the great end, or, rather, the blessed experience, to which every child of God should strive. Briefly, to be godly means—

1. To believe the Word of God (Rom. 10:9).
 2. To know the Truth of God (John 8:32).
 3. To accept the Son of God (1 John 5:12).
 4. To love the People of God (John 15:12).
 5. To obey the Spirit of God (Rom. 8:1).
- A. F. MacFadyen, in "Evangelistic News."

OILING THE MACHINERY

"Let all that ye do be done in love. . . ."
—1 Cor. 16:14, R.V.

- I. The most perfect machine ever constructed, when set in motion, would jar, and clatter, and jam, and break up, unless its parts and bearings were first lubricated with oil.

Love is the lubricant of the machinery of life. Without it there is friction, strife, and disintegration.

- II. There are various kinds and qualities of oil. Some are more suitable and valuable than others. Exactly the same thing may be said concerning love.

Love that is merely human in its origin and nature is good. It preserves peace in the relationships of home life, in the friendships of social life, and in the associations of business life.

But the highest and purest quality of love is of divine origin: created in believing men and women by God's own love for them, and taking effect in their characters by means of their fellowship and sympathy with Jesus Christ, their loving Saviour and Lord.

- III. This love exists not only between them and Christ, but is diffused into all their motives and actions. It flows out in brotherly love and forbearance. It lubricates "all that they do."
- IV. It is on this the Apostle Paul concentrates our attention in the text. He transforms a fact into a command. He has already in a previous chapter (13)

enlarged on the qualities, power, and excellence of love. Now, he writes, "let it saturate all that you do."

- V. The exercise of a loving spirit makes life—

1. Christlike: for it shone forth in Him.
2. Happy: for it protects from painful discord.
3. Useful: for it strengthens our influence on others.
4. Secure: for it shelters us in the very heart of God.

- VI. The supply of the spirit of love flows into us through maintained communion with Christ, and by the indwelling of His Spirit.—"Weekly Pulpit."

It is my heaven on earth to spend my days in gathering in some souls to Christ.—Samuel Rutherford.

LEAD IN YOUR SHOES

A Talk to Children

I always like to look at pictures of little Dutch children with their wooden shoes, and I often wonder whether they are heavy, and whether they can run as fast in them as you boys and girls run in yours. Recently, I was thinking that many of the boys and girls I know seem to have even heavier shoes than the wooden shoes of Holland. In fact, I think they have **lead in their shoes**. Is there any in yours?

There are at least three kinds of lead that may get into your shoes, and they all keep children from going as they should. One of these kinds is called, "**I can't**," and many a boy is very much hampered in going about his work with this lead in his shoes. In fact, it makes some boys stop stock still.

Another kind of lead is, "**I don't want to**." Any girl who has that kind of lead in her shoes will not get along very fast, will she? It is too much of a weight on her feet.

And a third kind of lead is, "**I'm too tired**." It does not mean that they are really all played out. It is just a way of trying to get out of doing what some one wishes them to do, and boys or girls with that kind of lead in their shoes will not go far on the way of bringing happiness into other people's lives.

If you wish to run and bring to your home, friends and school the best things you can give them in the quickest way, you will have to empty your shoes of any of these three kinds of lead they may happen to have in them. There are two fine Bible verses I wish you would hunt up this afternoon; one about "feet on the mountain," and the other "laying aside every weight." Those people do not have **lead in their shoes**.—Charles Ernest White, in "Congregationalist."

A QUESTIONNAIRE ON CHRISTIAN SCIENCE

Do You Believe:

- In the personality of God?
- That Jesus was the Christ?
- In the personality of the Holy Spirit?
- In the personality of the devil?
- That man can commit sin; that he is sick; that he can die?
- In the existence of matter?
- In the reality of sin?
- That there is such a thing as sickness or disease?
- That there is such a thing as death?
- In the atonement?
- In regeneration?
- In justification?
- In sanctification?
- In the second coming of Christ?
- That there is judgment?
- That the Bible is the inspired Word of God?
- That Jesus is the way—the only way?

Or, Do You Believe:

- That God is "Divine Principle?"
- That Christ and Jesus were not the same?
- That Christ always existed; that Jesus was a phantom?
- That the Virgin Mary conceived and gave birth to an idea, and not to an actual body?
- That Jesus has disappeared forever?
- That Christ never came in the flesh, and that He is never coming in the flesh?
- That there is no devil?
- That the devil is simply an illusive, impersonal evil?
- That man never sins; is never sick; and never dies?
- That man is perfect now, always was perfect, and always will be perfect?
- That matter has no existence; that it is mortal error and is unreal?
- That evil or sin is a false belief?
- That sickness and disease are unreal; that disease is produced by man's false belief?
- That death is mortal belief—a mortal dream; that there is no death?
- That man was never formed from the dust of the earth; that he never fell; that there is no such thing as sin?
- That sickness and disease and death are unreal?
- That the Bible is formed of legends, metaphors, allegories, fables, myths; that it has thousands of errors, and is full of mistakes?
- That the Christian Science Bible, called "Science and Health," is revealed truth; that it is uncontaminated, and free from human error; that it is infallible, and must be used as a key to the Scriptures?

—WAS, in "Christian Observer."

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole," by Dr. Henry Ostrom, in our next issue.

DON'TS

For the Great Church of Sunday-Stay-At-Homes

- Don't stay away because it rains. That would not keep you from business.
- Don't stay away because of the baby; we can make more noise than he.
- Don't stay away because of that big dinner; fireless cooker, what?
- Don't stay away, because company came; bring them.
- Don't let the Sunday paper keep you; we have something better.
- Don't stay away because you are rich; we can help you to cure that.
- Don't stay away because you are poor; no charge for admission, or exit.
- Don't stay at home from laziness; idle men tempt the devil.
- Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.
- Don't stay away because you won't be missed in the crowd. God misses you.
- Don't stay away because it isn't your denomination; same excuse would keep you out of heaven.
- Don't stay away for any reason; except one you can conscientiously give your Maker.
- Don't stay away because the church does not need you; never did the church need more and better men.
- Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.
- Don't stay away because you have no influence; the church-goer preaches a sermon as long as the way thither.
- Don't stay away because the church is not sociable; just come and see.
- Don't stay away because the church is cold; bring your little blaze, it may set the crowd on fire.
- Don't stay away because it's a chore to get ready; make it a matter of conscience and not convenience.
- Don't stay away because you are not needed; the stay-at-home citizen loses the election.
- Don't stay away because there are plenty there; there are a thousand million non-church goers in the world; you are responsible for one.
- Don't stay away because of the children; the boy who eats at your table should sit in your pew.
- Don't stay away because you are critical; wouldn't it be interesting to know what God thinks about you?
- Don't stay away because the church is doing nothing; every agency for humanity's uplift is born of the church.—"The Continent."

Foreign Mission Department

Thoughts for the Hour

By Rev. Edmund F. Cook, D. D.

An Insult or a Challenge

In calling his people to enter upon a program of missionary advance, the Rev. S. S. Hough, D. D., of the United Brethren Church, called attention to the fact that some one has aptly remarked that "the exemption of ministers and missionaries from military service is either an insult or a challenge." It is indeed an insult if ministers and missionaries are regarded as softlings, too weak for the daring and endurance of the soldier. It is a challenge if their work of proclaiming the gospel of Christ is regarded as of so great importance to the world that they cannot be spared from it. We believe that their exemption is a recognition of the world's deep need of Christ and of His right of sovereignty in the earth. It is the challenge of the hour to the young leaders of the hosts of God, a challenge which carries the moral equivalent of war. It is a clear call to every minister and missionary to lay down his life, if need be, for the greatest cause on earth, that of making Christ the possession of every man, woman and child in the world. The challenge of the world war to the young men of America is to die, if need be, for country. Is there in this exemption of ministers and missionaries less of a challenge than in the call to arms?

Summoned Anew

The extraordinary world situation brings a new summons to the minister of the Gospel.

1. To lead his people in self-denying devotion to country and to the cause for which the country stands in the great war. The old, the young, the high, the low, the rich, the poor, the learned and the unlearned must share alike in the sacrifice which is the price of Victory.

2. To guide his people safely through the haze of hate and the deep valleys of suffering, through which we must pass as a nation, if we hold on to victory. We must win. Every human interest demands it. The God-called leaders of the people must therefore lead in patient endurance and in faith and faithful service.

3. To present in terms of strength and manliness the gospel of our Lord Jesus Christ, the manliest of men, to the young men of America and to our soldiers in camp. More depends upon the quality of our manhood to-

day than ever before in our history. Character will count for as much in the outcome of this war as physical strength and efficiency.

4. To recruit the heroic army of missionaries to full strength in this hour of supreme opportunity. We must occupy two thousand mission posts vacated by the call of missionaries to the colors and by interning missionaries. We must care for the seven hundred thousand converts from heathenism left shepherdless and bewildered. Shall we not hold the advance line steady in spite of war and tumult? Can we not make ready for victory in Europe by pressing forward with the gospel in heathen lands? We must hold the advance line steady. To these ends the American pastor must lead the home church to a vision and to a liberality commensurate with the missionary tasks of the hour. There has never been a time when so much depended upon the success of foreign missions.

The Training Camp

A distinguished leader in missions said in my hearing a few days ago, "It is amazing and distressing that the boards continue to send out missionaries with no special training, after college, for their specific tasks." In view of the character of the work to be done and the quality of the workmen demanded, this is passing strange. Does not the military camp, its thorough training and strict discipline, have its lesson and warning to the American boards? The special preparation of the missionary for the task to which he is assigned in the field is as necessary as the special training of the soldier for the branch of military service to which he is appointed. In many essential aspects the missionary's task is as different from Christian work at home as the life of the soldier is different from that of the civilian. If they would be good soldiers, the college graduate, the day laborer, the rich and the poor, must go alike to the training camp. None are counted fit until they have taken the training. This is true of both officers and privates. If this is true, how much more important that the soldier of the Cross, bent upon Christian conquest, should be specially trained for the delicate and difficult tasks which lie ahead of him in foreign fields? It is worthy of our consideration that every missionary is, as it were, an officer in God's

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army. There are no privates among the missionaries. All are called to places of leadership, and the church should place as great emphasis upon their specific training for future tasks as the Government does in the case of the officers who are to command the nation's troops.

The authorities of The Moody Bible Institute are seeing the situation clearly and are placing new emphasis upon missionary preparation. With this new emphasis, an increase in faculty and enlarged equipment, the Institute is seeking in every way possible to do its full share in the training of the missionaries so much needed on the field today.

A Full Quota

Since the United States entered the war, The Moody Bible Institute has sent her full quota to the great armies at the front. The one in Europe fighting for the democratic freedom of the nations; the other in the great mission fields of the world, fighting for the emancipation of man from sin and darkness.

For the battle line in Europe, the Institute has already furnished thirty men for religious work and sixty-nine to bear arms; in all ninety-nine men, as far as officially reported. Scores of former students, of whose enlistment we have no record, have also entered the army. We learn of new ones almost daily.

To the far battle-front in Asia and Africa, the Institute has sent forty-three recruits since last July to five different fields under twelve different boards. Twenty-five other students have been recently accepted by mission boards and are now under appointment, expecting to sail soon; going to seven fields, under fourteen boards. In all sixty-eight missionary recruits during the past eight months.

MOVEMENT OF MISSIONARIES

M. B. I. students who have sailed for foreign mission service since July, 1917, are listed below:

July:
Bowe, Rev. H. E., Africa, Africa Inland Mission;
Bowe, Mrs. H. E., Africa, Africa Inland Mission; Buchanan, Amelia, Africa, Africa Inland Mission; Davis, A. X., Africa, Africa Inland Mission; Davis, Raymond, Africa, Africa Inland Mission; Danielson, Hulda, Africa, Africa Inland Mission; Gee, William J., Africa, Africa Inland Mission; Levy, Florence, Africa, Africa Inland Mission; Mount, Rev. C. H., Africa, Africa Inland Mission; Mount, Mrs. C. H., Africa, Africa Inland Mission; Scudder, Rev. B. M., Africa, Africa Inland Mission; Somers, Emil A., Africa, Mennonite; Alford, Mrs. George, Africa; Wilson, Myrtle, Africa.

August:
Anderson, Kathleen, China, Canadian Presbyterian; Weil, Minerva, China, Reformed Church of America; Sturman, Rose, Central America, Central America Mission; Burkhalter, Martha, India, Mennonite; Lloyd, Clara, India, Presbyterian, U. S. A.; Anderson, A. C., Africa, Africa Inland Mission; Anderson, Mrs. A. C., Africa, Africa Inland Mission; Averill, James O., Africa, Africa Inland Mission; Bell, James W., Africa, Africa Inland Mission; Burcaw, Ellen, Africa, Africa Inland Mission; Crowell, Ray Edward, Africa, Africa Inland Mission; Grover, Anna, Africa, Dutch Ref. Church of So. Africa; Dysinger, Mabel, Africa, Lutheran; Banister, Alfred, Africa, Sudan Interior Mission.

October:
Foster, C. S., Africa, So. Africa General Mission; Fos-

ter, Mrs. C. S., Africa, So. Africa General Mission; Fuller, Ruth G., Africa, Africa Inland Mission; McGill, Andrew, Africa, So. Africa General Mission; Moore, Margaret, Africa, Africa Inland Mission; Reynolds, Margaret, China, China Inland Mission; Stevens, Winifred, China, China Inland Mission; Thompson, Ruby, China, China Inland Mission; McCallie, Hy. Douglas, Korea; Donaldson, Lucile, China, Presbyterian, U. S. A.; Richards, Gertrude, India, Methodist.

November:

Wilson, Ida, China, China Inland Mission.

December:

Fast, Aganetha, China, Mennonite.

February:

Whittall, Teresa, Africa, Africa Inland Mission; Lehman, Oscar S., Africa, Africa Inland Mission.

M. B. I. students under appointment and expecting soon to sail:

Bailey, Hattie, China, Door of Hope Mission; Jacobson, Gerhard, China, Grace Mission, Tangsi; Jacobson, Mrs. Gerhard (Alma Amstutz), Grace Mission, Tangsi; Mewaldt, Elizabeth, Alaska, Moravian; Smith, Harold, France, Salvation Army; Smith, Mrs. Harold, France, Salvation Army; Ault, Clara, Africa, Methodist; Kintner, O. C., South America, Methodist; Edgerton, Faye, Korea, Presbyterian, U. S. A.; Owen, J. S., India, Presbyterian, U. S. A.; Owen, Mrs. J. S., India, Presbyterian, U. S. A.; Pusey, Edna, India, Presbyterian, U. S. A.; Fisher, George, India, Ceylon and India General Mission; Ottoson, Joseph, India, Swedish Alliance Mission; Zimmerman, Alma, India, Swedish Alliance Mission; Zimmerman, Johanne, India, Swedish Alliance Mission; Shennun, Anna, Africa, Africa Inland Mission; Pauls, Catharine, Africa, Mennonite; Kennedy, Kate, Africa, Africa Inland Mission; MacKenzie, Kathryn, Africa, United Presbyterian; Nethercott, Jessie, Africa, Sudan Interior; Nethercott, Joyce, Africa, Sudan Interior; Kirk, Hector, Africa, Sudan Interior; Rohner, Adam, Africa, Sudan Interior; Shepherd, George, China, Christian Missionary Alliance Brethren.

IMMORTALITY

By Rev. F. W. Pitt, London, England

God sows His fields with precious grain
That must in cold and darkness lie
Until the Lord shall come again
In power and glory from on high;
Then shall the seed in weakness sown
Be raised in beauty like His own.

A little while the grave receives
The precious dust of those we love,
But absent spirits, faith believes,
Are present with the Lord above;
They were not merely dust and breath,
Lost and forever lost at death.

Nature and science may be dumb,
But He who died the world to save,
By right of conquest has become
The Lord triumphant o'er the grave,
And He the blest assurance gives
That we shall live because He lives.

He never raised a hope in vain,
His promises stand good for aye;
His word unbroken must remain
Though earth and heaven pass away.
Here faith rests confident, secure,
And knows eternal life is sure.

This is the will of God—to give
The life that's hid with Christ on high,
For Jesus died that we might live—
And lives that we may never die.
No tears of unbelief can dim
The eyes of those who trust in Him.

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
by Dr. Henry Ostrom, in our next issue.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

A GREAT MEETING WITH THE SOLDIERS

By Elinor Stafford Millar

It was on Sunday afternoon that Mr. Homer A. Hammontree and I went out to speak and sing to the soldiers at the officers' training camp at Fort Snelling, St. Paul. It is impossible for me to express our anxiety for that occasion. We remembered that we were going to address the soldiers who are to fight our great cause and who, perchance, will never come back from the battlefield. We had prayed much about this, in fact, neither of us slept much on Saturday night. We were on our faces before God that he would bless us and give us a blessing in leading these souls to Jesus Christ; for we were perfectly aware that the work should be done on this side of the water rather than on the other side; for in the busy days and in the din of battle there will be much less opportunity for such a work as this.

The meeting was comparatively small, partly because proper arrangements had not been made, nor was it advertised, but it was not without good results. It was with gratitude we turned our faces toward the camp for an evening service, for the secretary of the Y. M. C. A. asked us to come back again that night.

It was a glorious drive back to the park in the evening. The stars were shining and the atmosphere was bespeaking some blessing that was coming to us; indeed, it seemed as though we were entering the outskirts of a battle ground, and we had prayed for victory and were believing for it.

The hut was crowded almost to suffocation and when Mr. Hammontree ascended the platform, the boys gave him a most hearty welcome. He cheered them in song, also got them to sing. He had presented each man with a copy of the Gospel according to St. John, the one which contains both hymns and instruction for personal work. It was a wonderful and delightful experience when hundreds of boys turned their eyes into that

Gospel to search for the verses referred to by the speaker.

At the close of a simple, short, earnest address the boys were asked whether they would have us remember them in prayer, and almost every hand was uplifted. It seemed almost too good to be true, that so many of our boys were anxiously asking our help and blessing in this direction. Then, the question was put to them as to whether or not they would give themselves to God, taking Jesus Christ as their personal Saviour; if they would consent to take this great step they were asked again, would they indicate it by standing on their feet, and almost every soldier boy stood. With heads bowed and hands uplifted, they repeated



Miss Elinor Stafford Millar

after us the sweet and helpful covenant, which is as follows:

"Helped by the Holy Spirit, I do this day turn from all my sins unto God—I take Jesus Christ as my Saviour and Friend. I will confess and follow Him, and this I do, fully, freely and forever."

Then, to give them further instruction they were asked to read John 1:12, which they did with hearty voices and with earnest expression in their faces. It was impossible to invite them into any other part of the building for personal work, so it had to be done in the presence of them all. It was as thoroughly done as we knew how and we have no reason to think that the Holy Spirit did not do His part in their minds and hearts.

Oh, with what joy we closed the service that night! A young secretary of the Y. M. C. A. rose to his feet before the boys and in a very manly way told them that he rejoiced with

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them on the step they had taken that night. "I did it myself," he said, "a few years ago, and now we are going to stand shoulder to shoulder in this great battle. * * * If there is any way in which we can help you, please come to us. * * * Perhaps you do not know, boys, that there is a moving picture reel which you can have presented to you now if you care to remain and see it, or, if you prefer to go to your rooms and consider the great step you have taken, you may do that—we leave it entirely with you." And to a man the soldiers voted to go to their rooms.

We were almost overcome with delight and thanksgiving to God for the decision the boys made for themselves. I ran out of the hut, hoping to get alone for a little while to cry. But a soldier saw me and coming after me, pulled me by the sleeve and said: "Come back, come back—we need much more help from you."

That night when entering the car with my hostess of the evening, she said but little, but finally put her hand quietly into mine and I heard her murmur: "Life will never be quite the same again after tonight. I have never seen anything like this before," and I had to confess I have not either. Out of the 450 soldiers present that night it was said that 400 of them had accepted Christ.

THE W. A. SUNDAY CAMPAIGN IN CHICAGO

This campaign opened under most favorable circumstances March 10, nearly 50,000 people being permitted to hear the great evangelist at the three services of the day. These services were held in the great tabernacle erected for the purpose, seating nearly 15,000 people. The campaign will continue for ten weeks.

The campaign is quite unique in connection with its remarkable leader. It was in this city that "Billy" Sunday, a professional ball player of great renown, was converted at the Pacific Garden Mission in the year 1888. He immediately gave up his professional athletics, for which he was paid thousands of dollars each year, and took up minor Christian work at some \$80 a month. He married in this city, his family being yet connected with the Jefferson Park Presbyterian Church. It was also in this city that he was ordained to the gospel ministry.

He thus comes back to his home, and it is the earnest and fond prayer of tens of thousands of his Christian friends that this campaign may be the most memorable in his long experience of thirty years as an evangelist. As Mr. Sunday gave all the personal gifts he received in the great New York campaign a few months ago, amounting to more than \$100,000, to the Y. M. C. A., the Y. W. C. A., and Red Cross work connected with the army, he has

publicly pledged himself to give all the gifts he receives in this campaign for the establishment of the Pacific Garden Mission where he was converted.

Some Christian men, although conceding Mr. Sunday's phenomenal success, say that it is secured, notwithstanding the drawback of his medieval theology. It might be reasonable to ask whether possibly his medieval theology, presented in an up-to-date manner, is not the chief explanation of his great success? It may be depended on by the most evangelical people that Mr. Sunday preaches nothing but the soundest evangelical truths, and, beside the evangelistic success that is anticipated, it is believed that thousands will be established in



"Billy" Sunday

the faith that was once for all delivered to the saints, by this converted athlete.

Mr. Sunday is intensely patriotic, and as he believes the United States is in the present war solely because it would uphold righteousness, he takes occasion to frequently speak of the war and of the perfidy of the nation's autocratic enemy.

George Stephens and party closed a very successful campaign at Hot Springs, Ark., in February. The work of Harry Storrs, chorister, has been much appreciated by the people. The "Hot Springs New Era," commenting on the meetings, says: "Under Mr. Stephens' preaching, throughout the entire campaign, there has been impressed upon the audience this thought: 'The door to the kingdom stands wide open. Faithfully he has portrayed sin and the effects of a sinful life; he has sounded a warning over the impenitent of the city, but his manner and his words have revealed a heart yearning for these.'"

Zoller and Sutherland held meetings at Midleton, Mich. The people were much interested, and at the time of writing the conviction was deep and the church could not hold the crowd.

"The Failure of Post-Millennialism, or, The Plow in the Ground-Hog Hole,"
by Dr. Henry Ostrom, in our next issue.

John M. Linden will assist the Sunday party in the Chicago campaign.

The La Crosse (Wis.) Rescue Mission is now publishing a paper, edited by Superintendent De Forest C. Dewey.

G. A. De Flon writes that during the past season he has been working in Nebraska and Kansas with splendid results.

Hart and Magann closed a successful union campaign at Lyons, Kan., in the new City Auditorium, which seats 2,000. They next went to Twin Falls, Idaho.

A. J. Fitt writes as follows: "Just closed a splendid revival at Henry, Neb. It lasted three weeks, and the membership was nearly doubled. The attendance of men was very unusual, and many were converted."

Othie Sackett is Welfare Manager for the Kerr Glass Manufacturing Company, Sand Springs, Okla. He has been doing good work among the people there and is planning for a tent to hold evangelistic meetings in during the season.

Welcome Hall Mission of Montreal has issued its Twenty-fifth Annual Report. J. David Fraser is superintendent. He says in the report: "The hand of the Lord has been upon us for good, and the generosity of God has manifested itself in the gifts of His children. Some who are not privileged to give as formerly have prayed others into 'giving,' so there has been no lack." The financial report showed receipts of \$9,030.29, with cash on hand, December 31st, of \$1,427.63.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Andrews and Curry—April, Summerville, S. C.; May, Columbia, S. C.; June, Crossett, Ark.; July, Polo, Mo.; Aug., Batesburg, S. C.
James A. Armstrong party—July, Braddyville, Ia.; Aug., Elmo, Mo.
G. C. Baker—April, Council Bluffs, Ia.
W. E. Biederswolf party—April 14, Carthage, Mo.
Chester Birch—April, Shawnee, Okla.; Summer months, Chautauqua work.
J. C. Cardiff—Mar. 24-April 14, Star Center, Kan.; June, Huron, Kan.
Callis-Grenfell party—April, White, S. D.; May, Burke, S. D.; June, Tulare, S. D.
D. L. Coale—Spring 1918, Orange, Tex.; Helena, Ark.; Uvalde, Tex.; Waxahachie, Tex.; McKinney, Tex.; Baton Rouge, La.; Sherman, Tex.
W. S. Colegrove party—April, Lansing, Mich.
Crossley-Russell party—Until April 7, London, Ont.; April 14-May 1, Madoc, Ont.; May 5-28, Palmerston, Ont.
W. A. Erwin party—Oct.-May, North Dakota.
M. P. Fikes party—April, Peru, Ind.
A. J. Fitt—April, Paxton, Neb.; June, St. John, Kans.
R. L. Flowers Party—March 31, Deport, Texas; April 15, Grandview, Texas; May 5, Navasota, Texas.
E. J. Forsythe party—April, Iron Mountain, Mich.
Hart and Magann—April, Shoshone, Idaho.
Rev. E. R. Hermiston party—April, Gonzales, Calif.; May, Monterey, Calif.

A. H. Hibshman—Jan.-June, Pennsylvania.
I. E. Honeywell party—Until April 14, Minneapolis, Minn.; May 26, Chicago Heights, Ill.
N. W. Jennings—April, Falls City, Neb.; May, Sunny-side and Spokane, Wash.; June, Whittier, Calif.; July, Oak Hill, W. Va.
Andrew Johnson—July 7, Camargo, Ill.
E. DeWitt Johnston party—April-May, Paris, Ont.; June-July, Wingham, Ont.
Bob Jones party—April, Mobile, Ala.; May, South Boston, Va.; June, Columbus, Ga.; July, Gadsden, Ala.
Kennedy and Fleming—April, Milford, Ont.
Klein-Clark party—April 7, Denton, Tex.; April 28, La Grange, Ga.; June 9, Hodgenville, Ky.; July 7, Van Buren, Ark.
Archie E. and Mrs. Laraway—April, Cozad, Nebr.
John M. Linden—March 10-May 19, Sunday party, Chicago.
W. C. Mealing and wife—April, Chester, Pa.; May, South Chester, Pa.; Aug., camp meeting, Pa.; Nov., Millville, N. J.
H. C. Mosher—Until April 7, Syracuse, N. Y.
W. P. Nicholson—Until July, California.
Sara C. Palmer—April, Galetton, Pa.
George Preston—Until April 14, Mauston, Wis.; April 21-May 19, Portage, Wis.
Paul Rader party—Until April 21, St. Louis, Mo.
C. Clark Read—Until April 7, Stewartsville, Ind.
Milton S. Rees—April, Indianapolis, Ind.
Chas. Reign Scoville party—Until April 14, Yuma, Ariz.; April 21, Trinidad, Colo.
Chas. Cullen Smith—March and April, Madison and other South Dakota points.
William A. Sunday party—Until May 19, Chicago, Ill.; May 26-July 7, Duluth, Minn.
Taylor-Preston party—Until April 14, Mauston, Wis.
The Vom Bruch Party—June-July, Chicago, Ill.; Sept., Centralia, Mo.
O. E. Williams party—Until April 7, Tampa, Fla.
M. B. Williams—Camp Zachary Taylor, Ky.
E. L. Wolslagel—April 7, Shreveport, La.; April 28, Lynchburg, Va.; May 22, Ensley, Ala.; June 16, Chase City, Va.; July, Jackson and Andrews, N. C.
Zoller and Sutherland—April, Bently, Mich.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Christian Citizenship Conference, Pittsburgh, Pa., July 4, 1918.
Christian Workers Conference, Bible School Park, N. Y., July 18-29, 1918.
Eagle's Mere (Pa.) Bible Conference, July 14-21, 1918.
Erieside (Ohio) Bible Conference, July 19-28, 1918.
Greenlake (Wis.) Summer Gatherings for 1918:
Baptist Assembly, July 12-21.
Presbyterian Summer School, July 28-28.
Bible Institute, July 29-Aug. 11.
Grove City (Pa.) Bible School, August 2-11, 1918.
International Federation of Christian Workers Convention, Siloam Springs, Ark., July 28-August 11, 1918.
International Missionary Union Convention, Clifton Springs, N. Y., June 12-17, 1918.
Ministerial Institute, Montrose, Pa., July 8-25, 1918.
Montrose (Pa.) Bible Conference, July 26-August 4, 1918.
Mountain Lake Park (Md.) Bible Conference, July 28-Aug. 4, 1918.
Muskingum Bible Conference, New Concord, July 19-28, 1918.
Old Orchard Beach (Me.) Conference, August 2-12, 1918.
Presbyterian General Assembly, Columbus, Ohio, May 16, 1918.
Quadrennial Convention International Sunday School Association, Buffalo, N. Y., June 20-26, 1918.
Triennial Convention, Y. W. C. A., Ocean Grove, N. J., April, 1918.
Victorious Life Conference, Cedar Lake, Ind., June 29-July 7, 1918.
Winona Lake (Ind.) Program for 1918:
Biological School, June 15-August 16.
School of Missions, June 20-27.
Chautauqua Program, July 7-August 15.
Bethany Girls Camp, July and August.
Bethany, Older Girls Conference, July 4-7.
Bible School, July 7-August 15.
Summer School, July and August.
Bible Conference, August 16-25.
Interdenominational Association of Evangelists, Aug. 20-24.
Progressive Brethren Conference, Aug. 26.
Christian Church, District Conference, Aug. 26.
United Brethren Church, General Conference, Sept. 1.

Notes and Suggestions

CHICAGO FIRST IN HEALTH

Washington, Feb. 27.—Chicago continues to lead the large cities of the country in health, according to the weekly mortality table issued by the bureau of the census of the Department of Commerce. In the week ending February 23 the annual death rate per 1,000 in Chicago was 13.5, as against 14.6 in New York, 14.9 in St. Louis, 19.7 in Philadelphia, 23.3 in Baltimore, 17 in Pittsburgh, 21 in Washington and 15.8 in San Francisco.—Chicago "Daily Herald."

TWO IMPORTANT FACTS

God's Word teaches us two things about the Cross of Christ: Christ died for sin and for me. But what gave His death such power to atone was the spirit in which He died. He died unto sin. Sin had tempted Him in Gethsemane to say, "I cannot die." But, God be praised, He died unto sin, and in dying He conquered. He gave up His life rather than yield to sin. I cannot die for sin like Christ, but I can and must die to sin like Christ.—Andrew Murray.

THE CHICAGO TRACT SOCIETY

This society, Rev. Jesse W. Brooks, secretary, reports that during 1917 it conducted meetings in which 24 different languages were used and that it distributed literature in 38. There were held during the year 1,147 public meetings and 42,740 families of foreign speaking people were visited. The work of this society covers some thirteen states in the northwest, much of its work being the reaching of the scattered foreigners in the new settlements. The receipts for the year were \$51,043.70. The outstanding feature of their anniversary meeting was the calling of the general conference on the evangelization of the Russians.

KEEP UP THE HOME WORK

Mr. E. O. Sellers, after several months of service in the soldier's camps of Great Britain, says:

"Despite the increased tasks now being presented to the Christian church, the enlistment of men for the army and navy, Y. M. C. A. and church war projects and for money to support Red Cross and the various relief agencies, as well as the demand that it support the government in many and devious ways, we must not neglect the work at home.

"The tendency towards relaxation and dis-

organization and the disintegration of moral standards in war times makes the place and program of the church of Christ paramount."

RUSSELLITES SEIZED IN TORONTO

The Brooklyn "Daily Eagle" of February 17, 1918, says: "Five leaders of the International Bible Students' Association were arrested here yesterday on charges of possessing prohibited literature, and three wagon-loads of Russellite publications seized at headquarters by the police for destruction. Raids are becoming general throughout Canada since the Dominion censorship warrant forbade possession and entry at Victoria, British Columbia. Detectives have seized 776 copies of "The Finished Mystery." Seeking police advice, Calgary Russellites attracted a raid, 400 copies of "The Fall of Babylon" being confiscated. Leaders everywhere face five years in the penitentiary or a \$5,000 fine unless all books and monthlies are speedily surrendered. Many more arrests here are anticipated.

DR. LOUIS F. W. LEESEMAN INAUGURATED

During meetings held January 10-12, Dr. Louis F. W. Leeseman was inaugurated as President of the Chicago Training School (Methodist). It had been arranged to have a meeting on the evening of January 12 to receive the greetings of the Christian training schools of the country. Because of the extreme weather that evening the meeting was indefinitely postponed.

On the evening of February 23, this meeting was held and all the training schools in Chicago and vicinity were represented by several members of the various faculties. President H. B. McAfee, of the Presbyterian Training School, presided.

Rev. W. P. Behan, D. D., presented the felicitations of the Baptist Missionary Training School; Rev. E. E. Hoff, D. D., of the Bethany Bible School; Miss Agnes M. Taylor, A. M., Dean, of the Congregational Training School for Women; Rev. E. F. Cook, D. D., of the Moody Bible Institute, and Prof. Levi H. Beeler, A. M., Dean, the Presbyterian Training School. In the absence of Mrs. Lucy Ryder Meyer, A. M., M. D., Founder, the newly installed President made response for the Chicago Training School.

Besides Dr. Cook, the Institute was repre-

sented by Miss Daisy Williams, Miss Blanche Gaymon and Dr. J. H. Ralston, the latter making the opening prayer.

The meeting was quite informal, being held in the large reception room, this feature promoting the most delightful social and Christian fellowship.

CHICAGO'S NIGHT CHURCH

The Night Church of Chicago, Rev. Ernest A. Bell, D. D., minister, does a wonderful work when most people are sleeping. Those reached include railroad and street car, and steamship operatives; telegraph, telephone and post office operators; policemen, watchmen, newspaper workers, messengers and newsboys, hotel clerks and servants, restaurant waiters and waitresses, milkmen and workers in furnaces and factories that run perpetually.

In 1917 public services were held on the streets for 152 nights, and 500 meetings for prayer and conferences were held in the chapel and parlor. Among the penitents were a rabbi's son, a minister's daughter and an ex-pastor. Since 1906 the Scriptures have been distributed in sixty-six languages. The receipts for the last year were \$4,223.77 and the expenditures \$4,189.74.

PROPHETIC CONFERENCE IN SYDNEY, AUSTRALIA

We have received from Mr. G. E. Ardill, a very interesting account of a Prophetic Conference held in Sydney, Australia, January 26. The topic was, "The Jewish Question in the Light of Prophecy and History." During the conference there were interval meetings, which were addressed by missionaries and prominent Christian workers, but the chief addresses were on the topic named. The subjects and speakers were: "The Throne of David and the Throne of Christ," Rev. A. R. Shaw; "Jerusalem, Past, Present and Future," N. G. Harward; "The Jews in the Millennium," W. H. Wooster; "The Problem of the Jews and the Answer of Prophecy," John MacDonald; "God's Promises to the Jews," J. B. Youdale; "The Recent Capture of Jerusalem in the Light of Prophecy," Rev. J. Douglas Mill; "The Restoration of the Kingdom to Israel," Rev. R. O. Todd.

THE HEBREW-CHRISTIAN PUBLICATION SOCIETY

The superior officers of this society are: Rev. David J. Burrell, D. D., LL. D., president; Rev. Frederick Lynch, D. D., and Rev. Robert Watson, D. D., vice-presidents; and L. Duncan Bulkley, M. D., treasurer.

This society has been doing an active work in enlightening the Jews of America in the truth of the gospel, and is now laboring with greater efficiency than ever in view of the im-

portant changes that are expected to follow the capitulation of Jerusalem. The general secretary of this society says: "This war is a subject of Bible prophecies and a large part of its permanent results will possibly be the restoration of Israel to the land promised by Jehovah to our forefathers. The Allies are intent not only to take possession of the Holy City, but in preserving it for God's chosen people. It is of greater importance now than ever before that the Jews of America, or some of them at least, should have the gospel armor in which to return."

A BELGIAN SOLDIER'S LETTER

"Camp de Jeist, Holland,
"December 11, 1917

"Dear Mr. Norton:—

"All that you can do in sending me leaflets for propaganda in Flemish and French, will always be welcome and I thank you infinitely in advance, for here we are obliged to buy them.

"I cannot tell you in detail what the work of evangelization is in the interned camps,—it would be too long. A few features, perhaps, will give you some idea. In the beginning there were certainly some Protestants, but they were few; now, without any exaggeration one can count nearly five hundred soldiers who have decided for the service of God. It is really splendid to see how the divine work progresses in these hearts tried by exile. You see, dear brother, how encouraging it is to hold firm the standard of faith, in suffering even more than in joy.

"E. Boutet."

THEOLOGICAL SCHOOLS IN THE UNITED STATES

According to the Federal Bureau of Education there are 164 theological schools in the United States whose students are taught by 1,533 professors, these students numbering 10,533, or about one candidate to 19 or 20 ministers in active service. The "dearth in the ministry" is therefore not a professional dearth but where it exists at all it is a denominational dearth. The value of the property and endowments held by these schools amounted to over \$39,000,000 and they received about one and a half millions within the twelve months previous to the report. Perhaps the feeblest of all these schools is Andover, which in order to arrest its rapid decline affiliated itself with Harvard some years ago. But the remedy seems to have accelerated the decline, for of late years it has run down to only 27, although its property is listed at considerably over a million. The Chicago theological seminary (Congregationalist) has

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10, Princeton (Presbyterian) 177 and McCorkrick (Presbyterian) 191.—"The Presbyterian."

THE CORPORAL'S BIBLE

"Yes, I've got a Bible, sir, and I've carried it through many a scrape; but I've got another at home, the Bible our corporal gave me out in France, and to me, sir, it's the best Bible in all the world. We loved our corporal, all of us. He was a man, sir, and a Christian, and he did his duty as a Christian should. He had been a choir boy in a church in London; and, my word, his religion was a real one, it made him live clean and speak clean, too. He was always jokin' with us fellows, but could not stick the boys swearin' and talkin' profane. 'Why do you talk like that?' he would say. 'Why can't you drop those words which do you chaps such harm?' We often laughed about it and sometimes chaffed him for it, but loved and respected him all the same. Of course, he could have had us up for swearin', but he never did. I guess he hoped in time we, too, would all speak clean. But I shall never forget his last mornin', sir. The Germans had been busy straffin' us all night and just as the light was beginnin' to come I found the corporal, white as a sheet and bleedin' terribly. I ran and knelt by his side and tried to raise his head, but could see all was up with him. 'George,' he says to me, 'I'm dyin'. Take my pocketbook and papers and send them home to mother. But keep my Bible; yes, there it is in that pocket, keep my Bible to remember me by. 'George,' he says, 'you're cryin', old chap. Oh, don't cry for me; I'm so happy. Far happier than you who are left behind. Why, don't you know, it's what the old Book tells us about, bein' happy when we're goin' home?'"

Miss Mary A. Grace of the Correspondence Department wrote the following lines as a comment on an open letter, "To the soldier to whom a lady gave the mitten:"

Ah, well! her troubles are joy to him
For her stitches kept him warm,
And the "purl and plain" will never be seen
In the awful shrapnel storm.

So here's to the girl who sits and knits,
Be it sweater, or mitten, or sock,
She's back of the army with cold steel.
And firm she, too, will stand as a rock.

SERVING THE ENEMY

Students of the New Testament know that the third chapter of James, a homily on the abuse of free speech, might well be taken to heart by all of us in this too loquacious time. "The tongue can no man tame; it is

an unruly evil." However, if the world is to be safe for democracy the attempt must be made, even though to many superficial thinkers the freedom of that clacking member constitutes the essence of democracy.

The American government appears to be entirely competent to deal with those persons who, taking advantage of a misconception of their constitutional rights, proceed to utter sedition. It remains the duty of the patriotic citizen to censor his own remarks.

Unconsciously a great many worthy persons lend themselves to the designs of the enemies of democracy by repeating gossip and scandal that come to them, as they imagine, by chance, but that in reality is coldly calculated to reach their ears and be disseminated by their tongues. In giving utterance to any yarn that, however insidiously, assails the government or any of the agencies charged with the conduct of the war, without first verifying it, a citizen is morally if not legally guilty of giving aid to the enemy. He is permitting himself to be used for an evil purpose.

Repetition of slanders injurious to the cause of the allied democracies is not free speech. It is speech in bondage to the forces that oppose freedom. Therefore, it is the patriotic duty of every citizen not only to avoid spreading such reports, but to challenge them whenever he hears them and seek to trace them to their noxious source.

DENOMINATIONS OF FIGHTING MEN

Figures showing the religious preference of the men of the National Army at Camp Grant, Ill., have recently been compiled. Among the 24,869 men there are represented fifty-two denominations as follows (denominations with less than five omitted):

Agnostics	21
Atheists	13
Baptists	1,733
Christian Scientists	233
Congregationalists	851
Disciples of Christ	522
Dunkards	9
Episcopalians	1,096
Evangelical	107
Free Mission	12
Freethinkers	112
Greek Catholics	270
Jews	658
Lutherans	3,943
Methodists	3,610
Moravians	7
Mormons	72
Presbyterians	2,188
Quakers	45
Reformed	53
Roman Catholics	7,678

Swedish Mission	19
Unitarians	120
United Brethren	78
Universalists	95
Zionists	8
—“The Continent.”	

THE NATIVE EVANGELIST'S LEAGUE

A young student of the Moody Bible Institute, now a pastor in the state of Missouri, was about a year ago working in a downtown restaurant, when the thought came to him that it would be a good thing to put by a nickel toward the support of a native worker in Central Africa, as his heart had been strangely moved on behalf of that country. Money was very scarce with him, but he could spare a nickel now and again. The young man went to a lady working at the same restaurant, whom he knew to be of the same mind as he was about spiritual things, and asked her to care for his nickels for him, and to his great joy she not only promised to be his treasurer, but was so pleased with his project, that she promised to put a nickel of hers to every one of his and thus hasten the day when they could have their own substitute on the foreign field.

From this little beginning already great things have taken place, and there is reason to be-

lieve that there are still greater things in store, for Mr. Hart, the brother referred to, not satisfied with supporting one native evangelist, called a few friends to meet him and Mrs. Kane, the lady who had come to his help, and a simple organization was formed some ten months ago, with treasurer and secretary, with the avowed object of supporting as many native workers in as many fields as possible. Already four native workers are being supported by this league, although it consists of but a few members, and most of them are students. Two of these native workers live in India and are connected with the United Presbyterian work, and two are in Africa in connection with the South Africa General Mission. When Mr. McGill went out a few months ago to work in South Central Africa, \$30 were subscribed by the league so that he might as soon as possible engage a native worker in the field where he is to labor.

I am sorry for the men who do not read their Bibles every day. I wonder why they deprive themselves of the strength and of the pleasure. * * * There are a good many problems before the American people today, and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the Word of God.—Woodrow Wilson.

“Who Is This That Cometh?”

By Annie Johnson Flint

“Who is this that cometh?” Clothed in splendor and in light,
Victor over sin, and death, and all the hordes of night?
Lo! the meek Messiah who on Calvary was slain
Cometh now in judgment and in righteousness to reign.

“Who is this that cometh?” Son of man and Son of God,
Who for our salvation once the way of suffering trod,
Who for our deliverance once bore our pain and shame;
Blessing, praise and honor be forever to His name.

Glory! glory! glory! for He cometh to His throne!
All the kingdoms of the world He taketh for His own,
All the crowns of all the kings He weareth on His brow,
Every tongue shall hail Him Lord and every knee shall bow.

“Who is this that cometh?” Still His brow with thorns is scarred,
Wounded hands and wounded feet and face with sorrow marred;
Those who saw no beauty there once mocked Him with their scorn;
Now at His appearing all the tribes of earth shall mourn.

“Who is this that cometh?” King of Glory, King of kings;
Now to claim their heritage His ransomed hosts He brings.
Earth's remotest borders and the islands of the sea
Echo back the song they sing to Him who set them free.

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Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

The World War and the Bible, by Rev. Charles A. Blanchard, D. D.

The subject of this brochure is sensational, but it is not treated in a sensational way. It will be read with great pleasure by President Blanchard's many friends.

22 pages. 7¼x5 inches. The Bible Institute Colportage Association, 822 N. LaSalle St., Chicago. 10 cents net.

J. H. R.

Mr. H. S. Hughes, of Texarkana, Ark., has sent out, without cost, to the training camps of the soldiers and sailors and to battleships, thousands of copies of small gospel booklets. "Christian and Non-Christian Amusements," "The New Birth," "What Is a Christian," and "The Seven Promises of God," are to be commended. In this work Mr. Hughes co-operates with the Y. M. C. A. workers and it is hoped that he will be enabled to send out many thousands more of these booklets.

The Real Key To Christian Science, by Richard L. Swain, Ph. D.

This is a unique presentation of the real merits of the so-called Christian Science. It contains the following chapters: Finding the Key, Unlocking the Door, The Trick of Two Languages, The Bible—Lies and Cipher Messages, Christian Science Experience, Healing Without Medicine. Those wishing a concise and logical presentation of the false claims of this cult will do well to read this book.

95 pages. Fleming H. Revell Company, New York and Chicago. 60 cents net. P. B. F.

The Faith of Robert Browning, by Edward A. G. Hermann.

In this little book we have a brief and comprehensive statement of Browning's faith. The author has substantiated his statements by quotations from the poems of Browning.

While the poet's optimism sometimes carried him almost into idealism, yet he remained firm in his faith when so many of his contemporaries, influenced by the scientific age, were robbed of their faith in God and in humanity.

For one who is interested in a study of this subject this book will prove valuable as it gives a clear interpretation of Browning's religious spirit.

50 pages. 5x7½ inches. Sherman, French & Co., Boston. 80 cents net.

H. M. T.

Orders from the Great Commander.

This is a water proof folding-case for the use of soldiers and sailors. It is very thin and is most convenient for the pocket. It contains the message to the soldiers from President Wilson and Scripture passages appropriate to "First-aid," "Reveille," "Marching Orders" and Taps," etc. It contains an identification card and is large enough for postal-cards and pictures.

Single copies 50 cents, special prices on large orders. Bell Case Harrington, Publisher, Bowling Green, O.

The Price of Power, by Rev. J. Stuart Holden, M. A., D. D.

This is a putting in permanent form of the substance of addresses given by Dr. Holden at conferences in England and America. It will be a great help to those interested in the ministry of the Holy Spirit from the viewpoint of power. The Holy Spirit is given for power, for life and for service. The Holy Spirit was in the life of Christ, and as Christ and His followers are identified spiritually, the Holy Spirit must be in His followers. The chapter on the gift and gifts of the Holy Spirit, is one of the best, very few differentiating between them. There is brief discussion of the hindrances, the secrets, the manifestation, the continuance and increase of power by the Holy Spirit. The little book is not theological and will be treasured by many devout Christians who love the subject and who know the ability of the author to write helpfully.

96 pages. 5x7¼ inches. Marshall Brothers, Limited, London. 75 cents, net.

J. H. R.

Q. E. D., or New Light on the Doctrine of Creation, by George McCready Price, Professor of Chemistry and Physics, Lodi Academy, California.

Professor Price's other books, "The Fundamentals of Geology," "God's Two Books," "Back to the Bible," etc., have been commended by such judges as Sir Robert Anderson, Mr. A. C. Gaebelein and Professors Sayce, W. C. Wilkinson and Franklin Johnson. This new volume will enhance his reputation as an able and safe guide. He is brave enough to disregard the code of "ethics" which forbids a scientist to give an opinion outside his department, even though well acquainted with the facts. This code prevents a broad view

and reduces science to a matter of authority and may well have been inspired by the "god of this age" to keep men in learned ignorance.

Professor Price makes clear that science supports the Bible doctrines of creation and of God's immanence in His world. Matter must have had an origin different from any process now going on around us. The ultimate units of matter are the same in all substances, and Professor Price believes they act differently only because God ceaselessly imposes His will upon them. Energy cannot be created today as shown by the refusal of all patents based on the principle of perpetual motion. We talk of luminiferous ether and gravity but God is the final explanation of the forces we thus describe. Life comes only from life and everything reproduces "after its kind." Current theories of geology are keenly criticized and Professor Price concludes as follows: "But if life is not now being created from the not-living, if new kinds of life are not now appearing by natural processes, if above all we cannot prove in any way

worthy of being called scientific that certain types of life lived before others, if in fine man himself is found fossil, no one fossil can be proved older than another or than that of man himself, why is not a literal creation demonstrated as a scientific certainty for every mind capable of appreciating the force of logical reasoning?"

The book should save many college students and others from being frightened into unbelief, in the name of science.

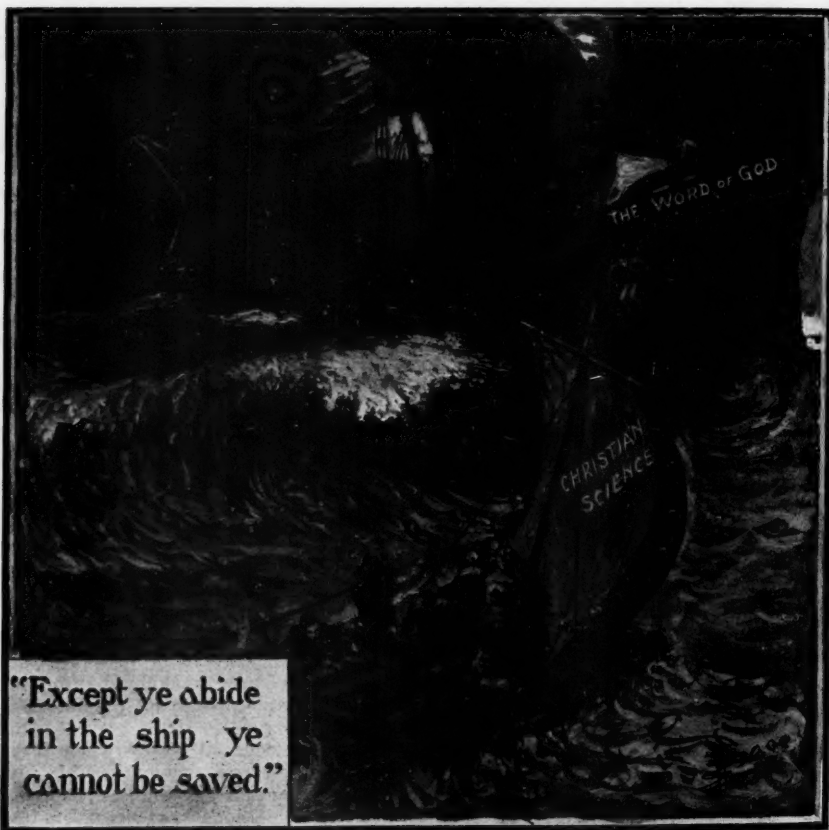
144 pages. 5x7½ inches. Fleming H. Revell Company, New York. 75 cents.

L. W. G.

God's Minute.

A book of 365 daily prayers. This is a collection of prayers from 365 of the most eminent clergymen and laymen in the English speaking world. The publication has reached its sixtieth thousand, indicating its hold on public appreciation.

384 pages. 4¼x5½ inches. Vir Publishing Company, Philadelphia. 50 cents net. J. H. R.



"Except ye abide
in the ship ye
cannot be saved."

The Moody Bible Institute of Chicago

RECENT SPECIAL SPEAKERS

Mr. Fennel P. Turner, General Secretary of the Student Volunteers of U. S. and Canada.

Mr. Sidney Catherman, Superintendent of Kalamazoo Rescue Mission.

Mr. E. L. Vogel, President of Illinois State Gideons.

Dr. Wm. B. Oliver, Editor, "The Daily Bible."

Miss Jean B. LaMont, Bible Teacher and Women's worker, "Billy" Sunday Party.

Rev. N. M. Keyes, Missionary, Zululand, S. Africa, South Africa General Mission.

Rev. Joseph S. Flacks, Evangelist.

Dr. Julia Wood, Hospital, Shanghai, China.

Mr. B. B. Sutcliffe, Extension Department.

Miss Iris B. Ikeler, Practical Bible Training School.

Rev. Martyn Summerbell, D. D., LL. D., president of Palmer Institute, Lakemont, N. Y.

Rev. Don O. Shelton, president of the National Bible Institute, New York.

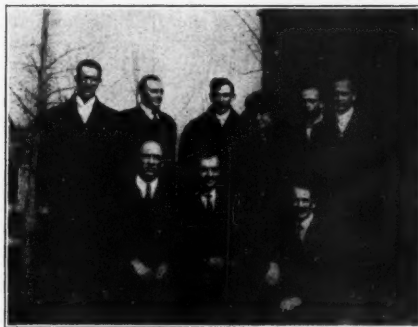
VALUE OF OUR MUSIC COURSE TO A MISSIONARY

Ed. F. Rice, '01, Edda, via Minna, Nigeria, West Africa, in writing to Dr. Towner says: "I have felt many times that I ought to write to tell you how glad I am that I studied a little music at the Institute. I thought it would be of no use to me in the foreign field. I did not know a note nor, I am sorry to confess, desired to know a note, thinking that music was useless to such as I. The result was that I learned to carry my part pretty well and can read music, but not as well as I would like. Now I want to tell you what a blessing the latter has been to me out here, as I have no instrument. I am able to sing many hymns I never could had I not been able to read music. It is a blessing. We are about five days from a postoffice, and seldom see another white face, and, of course, if we learn these new hymns, we must learn them without hearing others sing them."

REUNIONS

The Missionaries of the American Sunday-school Union of the Northern District (Minn., N. D. and Mont.) met at Bismarck, N. D., for their annual conference in October, 1917. An investigation revealed the fact that of thirty-five missionaries, Moody Bible Institute was represented by nine former students.

Front Row—H. W. Chaffee, '13; O. R. Breaw, '09; C. H. Cottam, '97.



Reunion at Bismarck, N. D.

Back Row—P. L. Ayre, '13; J. D. Lutke, '11; G. A. Fulton, '12; Mrs. J. L. Hunter (nee Bertha Richter), '15; J. L. Hunter, '12; and District Superintendent, Rev. John O. Ferris, '99.

EXTENSION DEPARTMENT NOTES

Rev. George E. Guille's eight-day Bible institute in the First Presbyterian Church of Wayne, Neb., which the church conducted as an experiment, evoked such genuine interest that a return engagement was asked for and an annual Bible conference was discussed. Following his two weeks' engagement with the Southfield Bible Conference, Crescent City, Fla., he gave a series of Bible studies for two weeks under the auspices of the Philadelphia School of the Bible.

Rev. B. B. Sutcliffe conducted a twelve day Bible conference for the first Presbyterian Church of Knoxville, Tenn. Dr. W. T. Thompson, Jr., the pastor, writes: "Mr. Sutcliffe finished his work with us yesterday and I am writing to tell you that we enjoyed every minute of his stay here. He is not only a charming man personally, but wonderfully clear and helpful teacher of God's Word. He made many warm friends and he stimulated the interest of a large number of our people in the Bible and its study."

Mr. Sutcliffe went from Knoxville to Camp Gordon near Atlanta, Ga., and worked among the soldiers. He conducted two daily personal work training groups for the Y. M. C. A. sec-

retaries, spoke to the soldiers twice daily in the huts, and did personal work in between these services. He writes: "The camp work is surely a big thing. Difficult work in some respects, but very, very important."

Miss Elinor Stafford Millar went to Louisville, Ky., for a three weeks' engagement with the Y. W. C. A. After two weeks of "especially helpful" work, writes Miss Shank, the general secretary, she was seized with laryngitis and bronchitis and went to the hospital. Under instructions of her physician her next engagement at Chattanooga, Tenn., was canceled.

Mrs. Margaret T. Russell spent the last two weeks of March with the First Presbyterian Church of Davenport, Ia., in Bible teaching.

Mr. Homer A. Hammontree continues his work with Melvin E. Trotter among the soldiers in the army camp, under the direction of the Y. M. C. A. with great joy over the privilege of such needed and fruitful service. He appended to his monthly report this sentence: "The most wonderful month of my life; hundreds professed conversion."

Rev. Frank McKeegan supplied the pulpit of the Scotch Westminster Presbyterian Church of Chicago, February 3 and 10, and Mr. and Mrs. McKeegan conducted evangelistic meetings for two weeks in the Evangelical Free Church (Swedish) of the same city.

Christian Workers' Bureau

Evangelistic singers: William S. Dixon and wife; Sumner, Mo.; T. M. Hillhouse and wife, Browning, Mo.

Rescue mission workers: E. D. Brooks, Springfield, Ill.; Esther C. Kline, Parkersburg, W. Va.; Vida Davis, Wheeling, W. Va.

Y. M. C. A. Army Work: Gideon F. Higginbotham.

Pulpit Supply: William B. Oliver, president of the "Morning Watch" movement and editor of "Daily Bible," at North Shore Congregational and Temple Baptist churches; J. W. R. Rose, Ridgewood Baptist Church, Joliet, Ill.

New Evangelists in Extension Department

Mr. and Mrs. Frank McKeegan, who have engaged for several years in evangelistic work, have recently joined the staff of the Extension Department, known as "the Irish Evangelists."

They are highly recommended by officers and pastors of the Baptist church because of their effective work in Canada, England, Scotland and Ireland.

They have recently held meetings in several Presbyterian churches in Chicago, and worked for several months under the Church Extension Board of the Presbytery of Chicago. Pastors and church leaders familiar with their work strongly commend their conservative methods and substantial results.

They may be secured through the Extension Department and are available for evangelistic campaigns in single churches or groups of churches. It is possible to secure them in smaller communities for the financial feature is not a difficult one to meet in their case.

Eaglesmere and Mountain Lake Park Bible Conferences

At least two Bible conferences will be conducted this summer by the Moody Bible Institute of Chicago, at Eaglesmere, Pa., July 13-21, and at Mountain Lake Park, Md., July 27-August 4.

Among the speakers invited are the following: Dr. W. H. Griffith Thomas of Wycliffe College, Toronto; Dr. J. Wilbur Chapman, Moderator of the Presbyterian General Assembly; Charles G. Trumbull, editor of "The Sunday School Times"; Dr. Joseph W. Kemp, of New York; Melvin E. Trotter, the Rescue Mission Leader; Dr. W. E. Biederwolf, the Evangelist; and the following from the Moody Bible Institute; Dr. James M. Gray, Dr. Edmund F. Cook, of the Faculty; Mrs. Margaret T. Russell, Rev. John C. Page, Rev. George E. Guille, and Rev. B. B. Sutcliffe, of the Extension Department.

The music will be under the direction of Homer A. Hammontree.

The physical attractions of Eaglesmere and Mountain Lake Park offer superb advantages for the vacation season.

At these conferences there will be appropriate use made of the opportunity to emphasize the spirit of patriotic loyalty to the government in the winning of the war, and it is earnestly desired to make both conferences times of unusual refreshing from the presence of the Lord.

Will the friends of the gospel unite in earnest prayer for the guidance of God in all the arrangements and the outpouring of His Spirit upon this "gathering together unto Him."

PERSONALIA

Miss Zoa E. French, '14, has been assisting pastors during the past year. Her plans were somewhat disturbed on account of the fuel orders, and a meeting at Center, Ind., was just developed when they were forced to close the services. She reported 18 conversions.

Max G. Cook, '12, has nearly completed his college course at Dubuque, Ia. In commenting on his time spent in the Institute, he says: "If I had to sacrifice one or the other, I should give up my college, but feel that one will help the other greatly. The reverence, devotion, high Christian ideals, and many other numerous helps in the Christian life which I received while with you are coveted

by me, and have given me a zeal of which I have found no equal."

Arthur E. Miller, Dawson, Neb., in writing to the Extension Department, comments favorably on the work of Mr. and Mrs. A. E. Laraway, '09, and says: "We and our people are very much pleased with them. There were many hindrances to the meeting, smallpox, sickness from vaccinations, severe cold, and stormy weather, but victory was achieved in the end. There were some seekers before the last Sunday, but on the last Sunday afternoon, fourteen were at the altar, and in the evening, twenty-two, and on Monday evening in farewell service, five more.

W. L. Downey, a student of the Correspondence Department, was accepted by the Africa Inland Mission, and expected to sail for Africa during the past month.

The Rev. Percy W. Stephens, '11, formerly of the Second Baptist Church, Chicago, has just closed a two weeks' meeting at the South Park Church, Peoria, Ill. The number of "trail hitters" totaled 137. Miss Bird Duncan, of Whitehall, was the soloist and director of music. During February Mr. Stephens served the First Baptist Church of Hammond, Ind., as acting pastor.

The Moody-Loes Party closed the year with a strenuous campaign at Hutchinson, Kan. They next held a revival at Hamilton, O. Miss Birdie Loes, a present student, assisted her brother, Harry Dixon Loes, musical director of the party, as pianist and duettist for this meeting.

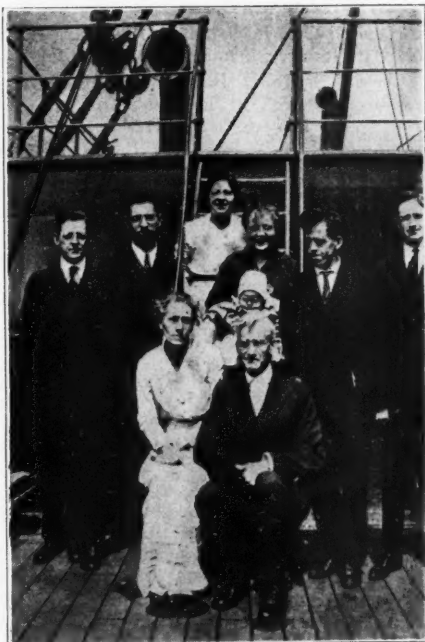
Evangelist "Bob" Moyer and wife, '15, closed a very successful campaign in the two churches at Otterville and Kemper, Ill. Many were saved, family altars were established, and the Christians took a new interest in the study of the Word.

J. F. Wilkins, '98, has been conducting special meetings in Missouri and Iowa, since Nov. 1, 1916, with good results. At Mirable, Mo., sixty were soundly converted and forty united with the church. At Millersburgh, Ia., they were not permitted to see many visible results, but God abundantly blessed their efforts and the church has taken on new life. As the result of that meeting two young men and one young woman have expressed a desire to enter Moody Institute to be trained for Christian service.

James O. Averill, '16, writes as follows, enclosing the accompanying picture taken on board S. S. City of Calcutta: "Oct. 26, 1917. I am at Capetown with a party of missionaries of the Africa Inland Mission, bound for the Belgian Congo. The party of nineteen that were wrecked on the 'City of Athens' are nearly all former Moody students. When the two parties meet there will be forty-nine mis-

sionaries for the Congo, about thirty being former M. B. I. students.

"Mr. Hurlburt, our field director, hopes to start work in eight new tribes where the gospel has never yet been preached, with these forty-nine missionaries. I hope to be assigned to a new tribe. There are some seven hundred tribes untouched as yet. We all look forward with great joy to our future fields of labor."



Africa Inland Mission Party on Board "City of Calcutta" at Sea

Back row, left to right: J. W. Bell, '17; Ray Crowell, '17; Miss Ellen Burcaw, '17; Mrs. A. C. Anderson and child. Evening Classes: A. C. Anderson, '16; James O. Averill, '16.

Front row, Miss Annie Grover, '15; C. E. Hurlburt, General Director.

Joseph S. Flacks, who recently closed a successful campaign for the Lord in Salt Lake City, Utah, is in California. He has given a number of addresses to the students of the Bible Institute of Los Angeles.

Rev. Rolland Butler, '17, has accepted a call to the First Baptist Church of Fairfield, Ia., and has entered upon his pastorate.

H. W. Hansen, '12, after four years of Sunday-school missionary work is now in the Omaha Presbyterian Theological Seminary. While attending the Seminary he also is

preaching in two near-by churches. He mentions that there are five other Moody Bible Institute men in the Seminary.

Miss Loretta Hobson, '17, is now with the Hobson Evangelistic Party, of which her father is the leader. She has just returned to Pasadena, Cal., has sung on several occasions and won a place among the best gospel soloists. She will continue as a member of the party.

M. Hammer, '10, writes that he is in evangelistic work in Washington. His home address is Westport, Ore.

Wendell Pontius assisted Rev. Mr. Powell early in January in meetings at Manteno, Ill.

Lerton B. Jones is pastor of the United Brethren Church at London Mills, Ill. He took up work there Oct. 1. He says the work is moving nicely. He has a Bible class once a week in connection with the mid-week service, and a Bible Readers' League who are reading the Bible through.

W. H. Thomlinson, '00, and F. W. Christ, '11, held a series of revival meetings at Watford City, McKinsie county, N. D., in January, with the result that thirty-eight were added to the local Presbyterian church there. It was a fifteen day meeting.

W. C. Ritchie, Royaltown, Wis., writes as follows: "Our church secured Wallace Essingham, '14, as pastor beginning last November. He and his wife have proved themselves earnest Christian workers, and are doing their best in each department of the church work."

John S. Brinkman, '14, is student pastor of two half-time churches at Otterville and Kemper, Ill.

William C. Falconer, '95, has been wounded in France and sent to the Military Hospital, Woodside Park, Epsom, Surrey, England. He says, "I have hopes of ultimate recovery."

P. R. Van Blarcom, '02, has for fifteen years been a missionary for the American Sunday School Union on the Cambridge field, Ohio.

M. F. Rasmussen, '13, is being blessed of the Lord in his labors in Jones, Mich., where he has one town church and two country churches. Last summer, when he accepted the pastorate of the town church, they were about to give up the services, but now they are giving themselves diligently to the study of the Word. Mr. Rasmussen writes: "The Lord has been blessing His Word, so backsliders are convicted and Christians go out to win their fellowmen to Christ."

Gerhard Jacobson, '16, was ordained by the Moody Church, Jan. 13, and has been chosen as a missionary representing the church in the Grace Mission, Tangsi, China.

Charles A. Nash, '13, closed his work at Atwood, and has accepted the pastorate of the Congregational church in Carbondale, Kan.

H. Lee McLendon, '13, for four years pastor of the Marquette Road Baptist Church, Chicago, has accepted a call to the pastorate of the Cavalry Baptist Church, Cleveland, O. Upon acceptance of this charge, he made very definite the fact of his belief in all the fundamentals of the faith.

Miss Rose H. Sturman, '09, is enjoying her work at Guatemala, C. A., under the Central American Mission. She is especially interested in children's work.

The Rev. William Evans, D. D., '90, will retire as Associate Dean of the Bible Institute of Los Angeles, Cal., to take effect, practically, July 1. He will make his home again at Wheaton, Ill., and devote his time it is said to Bible conference work throughout the country.

John W. Bradbury, '12, writes an interesting letter to Dr. Gray from the Y. M. C. A. headquarters, Paris, France. He enjoys his work very much and is in charge of a Y. M. C. A. hut at one of the American base hospitals.

R. L. Flowers, '07, conducted an evangelistic campaign in Kiowa, Kan., in January, and writes us that his work this year is opening up in a great way.

A letter from Rev. Paul Doltz, of Silliman Institute, Dumaguete, Philippine Islands, says: "We have just had a blessed season of spiritual quickening in the school. There are 800 boys and a few girls in Silliman, about 200 of them evangelical Christians. During a week's meetings, 152 came forward to indicate their desire to follow Christ. We are holding special training classes for them now, preparing them for baptism."

George Bernhard, '07, pastor of Unity Presbyterian Church, Harveys, Pa., reports in his pastorate there of two years, sixty-one members have been received, largely through his own evangelistic preaching. The membership is 216. Ten weeks were given to special services. He organized a mid-week Bible class, which now supports a native teacher in India, and a mission circle in the church also supports a native preacher in India. One of the Sunday-school classes also has raised money to support a native teacher in India. The Christian Endeavor society has a membership of 65. He also assisted in a neighboring town in a series of revival meetings where sixteen were taken into the church. Miss Elizabeth Dinsmore, a member of Unity Church, is now an enrolled student in the Institute.

The Rev. J. C. Cardiff, of Anthony, Kans., was recently invited to do religious work in the soldier camps. Before his conversion Mr. Cardiff was a pugilist and hence was asked to give boxing lessons and arrange fights in connection with his religious work. He felt this would compromise him as a servant of the

Lord, and offered him that John him.

Anne C. meetings ing with E. Clar Kircher Kan., in meetings W. T. Grant.

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Lord, and although financial inducements were offered he refused the proposition. He writes that John 12:26 has become a precious text to him.

Anne C. Andrews is booked for continuous meetings in the southern states. She is working with the Andrews and Curry party.

E. Clare Harding reports he was with C. E. Kircher and wife in a meeting at Humboldt, Kan., in February; he also expected a call for meetings at Enid, Okla., early in March.

W. Teeuwissen, '14, is located at Camp Grant. He has sent us a couple of pictures



W. Teeuwissen.

which we are pleased to reproduce herewith. One shows him ready for a daily trip in the hospital wards; in the suitcase he carries New Testaments, Pocket Treasury, War Roll cards



In the Isolation Hospital.

and portions of God's Word. In the other picture he is in an isolation ward; he brings the message to the boys in quarantine. He en-

joys the work very much and praises God for the training he received in the Institute for doing personal work.

James B. Muir is pastor of the Lincoln Hill Presbyterian Church, Lincoln, Ill. In February he closed a successful evangelistic campaign, assisted by G. P. Rockwell.

Paul S. Wight has been called to the pastorate of the First Church of Christ, Eaton, O. He began February 24.

William Pease has accepted a call to Alledale, Ill.

H. F. Holbrook, after spending some time in evangelistic work, returned to Monmouth College, Monmouth, Ill., the past term to complete his work for the B. A. degree.

D. Rees-Jones is enjoying his work very much at Kalyandrug, South India. He is assisted by Mr. Scott, with whom he goes out on evangelistic tours. He reports their district comprises 817 square miles with over 200 villages and hamlets.

There are other claimants of diplomas from the Institute in 1904, as a result of a published address of Rev. G. A. Briegleb in a recent issue. Another member of that class, brought to the attention of the editor, is Mrs. Agatha Proctor Fontaine of Rensselaer, Mo. Mrs. Fontaine says with regard to her own graduation experience: "I was the whole class and graduated with honors with an hour devoted to exercises at which Miss Strong, Miss Cary, Dr. Evans and myself, if none others, spoke. I graduated in June, 1904."

Frederick W. Bailes, '12, entered Beloit College, Beloit, Wis., last fall and accepted the pastorate of the Baptist church at Clinton, Wis., two years ago. The church is conveniently located so he can attend college with the consent of his congregation. He had the honor of being appointed the representative of the State of Wisconsin in the Interstate Oratorical Contest, to be held in May, this year after having won the Wisconsin Intercollegiate Oratorical Contest.

Rev. Henry T. Broughall, '13, was ordained by the Presbytery of Buffalo, N. Y., February 4. Mr. Broughall has been in the Indian Missionary work since June, 1914, when he went to Lac du Flambeau, Wis., as a missionary to the Chippewas, later going to New York to work among the Senecas and Tuscororas.

Edward S. Sorvaag, '11, has located at Molina, Colo. He writes he is in the midst of a beautiful country. He is satisfied with the field and enjoys the work. He teaches a Sunday-school class at 10 a. m.; preaches at 11; at 1:30 p. m. he rides four miles to conduct a Sunday-school at 3 p. m.; preaches at 4 p. m., and returns back to his charge in time to preach at 8 o'clock. He thanks God for the privilege given to him to give up his work in an elec-

tric repair shop that he might thus preach the gospel.

H. J. Hoover, '14, is located at Grey Eagle, Minn., where he began October, 1917, and reports twenty reconsecrations and thirty-one confessions. All united with the church of which he is pastor.

Gertrude E. Snively, '13, writes very encouragingly of her work at Wonju, Korea, having left her former field, believing that the Lord definitely called her to the new place to witness for Him—a district where she says the people have not yet heard the gospel.

Martha C. Benedict, '15, general secretary, Y. W. C. A., Coatesville, Pa., enjoys her work very much.

J. A. Bruggink has accepted the pastorate of the Baptist churches at Forest City and Kilbourne, Kan.

Dr. John H. Elliott, while Extension Superintendent of the Northwestern Bible and Missionary Training School of Minneapolis, states that he is also pastor of the Hope Chapel (Presbyterian).

Richard Ferrell, '10, has located with the Y. M. C. A. at Camp Lewis, Wash.

John Imrie, '13, is continuing his work in the southern states and is now working in Texas.

TESTIMONIALS FROM FORMER STUDENTS

Mrs. John Brokenshire, Pawtucket, R. I., writes: "My husband, '93, has been away from home for some weeks serving as chaplain for our sailor boys on the U. S. S. Louisiana, the church having released him for a time to perform this service. With him in the naval branch of service are our two sons. Mr. B. writes that he is telling the old gospel story and the boys are responding with earnestness to the appeal."

Rev. R. J. Hassbett, Arlington, Colo.: "I am now serving a large field in eastern Colorado. I travel with an auto and preach three times on the Lord's day. I appreciate the interest that the Institute has so faithfully manifested in my work and I hope that you will continue to remember me in your prayers for I need all the help I can get."

Mr. Holsted, Rimersburg, Pa.: "The more I am out in the world, the more thankful I am for having had a year at the Institute, and am glad to interest others in the school."

Mrs. R. B. Rand, Kamas, Utah, '02: "I am in a foreign community trying to do my best, and it is so different from our own community. I seldom meet a Christian or one who would take an interest in Christian work. My work is mostly with small children."

Rev. George Avery, Jr., '14, Donaldsville, La.: "In my work I meet so many who ask about 'Moody's' and it has been my greatest pleas-

ure to be able to tell them of the wonderful work the Institute is doing. Personally the Institute is as dear to me as my own home."

Rev. Frank S. Clark, '96, Montville, Conn.: "These are strenuous days with military duties and agricultural obligations, educational and religious all piling up together. Although I am 45 years of age, I expect to put on soldier's uniform before many weeks. Am already mustered in and have had my measure taken for the suit. Mrs. Clark and I do not forget the dear old Institute, for we owe much to it."

Mr. Charles L. Polk, Sanford, Fla.: "I was glad to hear from you and to learn that the old Institute is still doing such a great work. I shall always have a warm place in my heart for you and your great work."

Rev. D. J. Gillanders, Henry, S. D.: "I came here January 5 to my new field. I have charge of the Congregational church. Since coming I have started a Bible study class and it is quite well attended."

Rev. J. M. Broad, '00, Birmingham, Ala.: "I have had a very happy five years at the Fifth Avenue Presbyterian Church and am rejoicing today in a communication from old Maryville College, which announces that they have conferred upon me the honorary degree of D. D."

CORRESPONDENCE DEPARTMENT

Two or three young men in a state penitentiary and who are nearing the end of their sentence, wish courses of Bible study by correspondence. They have no money with which to pay the fee, and are recommended as worthy by the chaplain of the prison. Who will help them?

BORN

To Mr. and Mrs. A. Roukema, '14, Blue Springs, Neb., December 21, 1917, a daughter, Dorothy Carolyn.

To Rev. and Mrs. Sivyer I. Nash, '13, Campbell, Neb., March 5, 1918, a son, Robert Murray.

MARRIED

Grover C. Prince and S. Evelyn Kane (Aug. '17), Feb. 8, 1918, at Chicago.

Peter Christiansen (Aug. '17) and Meta Nielsen, at El Paso, Texas.

Ewald Rohloff, '16, and Martha Birkholz, Dec. 28, at Gladwin, Mich.

DIED

Rev. Wm. M. Hay, '04, Dec. 13, 1917, at North Platte, Neb.

Rev. E. W. Reinhart, '13, Feb. 10, 1918, at Muskegon, Mich.

Moore

The errors of our religious

Gen. M. A. Sherman,
Joseph D. A. 128th Inf.
Z. Carille A. Wells B. A. Feld, Ia.
John V. Br Paul Bucha
Chas. H. E. Elmer J. E. Sherman,
Wm. H. Ba Truck Dr
Roy Binga Field Ho
Edward K. W. 50th
Pelligrino Benjamin
John H. Chicago,
Austin Cal Millard Col
Allen B. C lery, Cal
L. J. Chalmers
David H. Willis H.
B. F. A. Clarence C
Minn.
Robert R. Logan,
Mathias H. John A. I
H. D. Err Hosp.
Rev. Wm Park, E
Dick Ferr Bennett I
Hosp. Allen E.
McArth Otto H.
Benecia James Hy
Roscoe I Camp T
G. Jacobs J. A. Ba
London Raymond ton, L.
Mr. and Ralph G
San D Chas. H.
San P Charles I
C. J. Ba John Br
D. B. By W. R. C
Grand Frank I
Linda C. C. El
worth, S. Grah
Chanu Capt. G
Franc A. P. F
stitute T. J. H
Grand Rev. E. taig

Moody Bible Institute Men in War Service

The readers of our Magazine are asked to carefully peruse the following list and kindly notify the undersigned of any errors, and especially of any names that ought to be added to it. Our desire is to prepare a Service Flag to float outside of our Men's Building in honor of our Army men, and also an Honor Roll containing their names and those of the religious workers, to be displayed in some suitable location in our building.

James M. Gray, Dean.

Army Men

Geo. M. Allen, Battery D. 324th F. A. Heavy, Camp Sherman, Ohio.
 José D. Arevalo, Camp McArthur, Corporal, Co. E. 128th Infantry, Waco, Tex.
 Z. Carille Adkins, Co. H, 39th Infantry, Syracuse, N. Y.
 Wells B. Andrews, Unit R, American Red Cross, Fairfield, Ia.
 John V. Brunner, Camp Gordon, Georgia.
 Paul Buchanan, Lieut., Ft. Benjamin Harrison, Indiana.
 Chas. H. Bandy, Address Unknown.
 Elmer J. Baer, Battery B., 322d F. A. N. A., Camp Sherman, Chillicothe, Ohio.
 Wm. H. Barts, Camp Custer, Battle Creek, Mich. Motor Truck Driver.
 Roy Bingham, Medical Officers' Training Camp, 18th Field Hospital, Fort Riley, Kan.
 Edward K. Bassett, Constructors Camps, U. S. A., 942 W. 50th St., Los Angeles, Cal.
 Pelgrino Buono, L. 60, Medical Motor Dept., Fort Benjamin Harrison, Indiana.
 John H. Busker, Recruiting Service, 40 N. Wells St., Chicago, Ill.
 Austin Callahan, Fort Ethan Allen, Vt.
 Millard Collins, Hosp. School, Co. A. I-Great Lakes, Ill.
 Allen B. Crane, 2nd Lieut., Battery C., 333d Field Artillery, Camp Grant, Rockford, Ill.
 L. J. Clark, Sergt., Ambulance Corps, Div. 1.
 J. Chalmers, Address Unknown.
 David H. Clement, Troop F., 7th Cavalry, El Paso, Tex.
 Willis H. Closs, Jr., Base Hospital Barracks, Co. 10, B. F. A., Douglas, Ariz.
 Clarence Cornelius, Sergt., Medical Dept., Fort Snelling, Minn.
 Robert R. Cook, Corp., 131st Infantry, Co. A., Camp Logan, Houston, Tex.
 Mathias H. Dalton, Address Unknown.
 John A. Dekker, Medical Corps.
 H. D. Eringer, U. S. Army Base Hospital, care Gen. Hosp., A. P. O. S. No. 18, B. E. F., France.
 Rev. Wm. C. Falconer, Military Hospital, Woodcote Park, Epsom, Surrey, Eng.
 Dick Ferrell (ask Haarind).
 Bennett Fortune, U. S. Army Base Hosp., care Gen. Hosp., A. P. O. S. No. 18, B. E. F., France.
 Allen E. Groeneveld, Hdqts. Co., 126th Infantry, Camp McArthur, Waco, Tex.
 Otto H. Hornung, Sergt. U. S. Army Hosp. Corps, Benecia Arsenal, Benecia, Cal.
 James Hyde, Address Unknown.
 Roscoe D. Henry, Battery C., 325th Field Artillery, Camp Taylor, Kentucky.
 G. Jacobs, Ambulance Corps, Fort Sheridan, Ill.
 J. A. Johnston, 528822 Canadian Army Med. Corps, London, England.
 Raymond C. King, Co. G., 308th Infantry, Camp Upton, L. I., N. Y.

Lawrence M. Kelly, Army Medical Corps, London, England.
 Albert A. Ketchum, Engineer, Camp Lee, Petersburg, Va.
 Albert R. Lease, 47th Co., 12th Battalion, 158th Depot Brigade, Camp Sherman, Ohio.
 James Matheson, O. A. S. No. 529030, C. A. M. C., Army P. O., London, England.
 Robt. C. McAdie, 71st Co., Canadian Forestry, France.
 M. H. McMillan, Address Unknown.
 James E. McConnell, Army Aviator, San Antonio, Tex.
 Roy M. McKercher, 332nd Machine Gun Bat., Barrack 401, Camp Grant, Rockford, Ill.
 Ollie C. McLean, Sergt. Base Hospital Corps, Fort Sheridan, Ill.
 Geo. V. Mulligan, Canadian Army Medical Corps, France (Killed).
 Cleford C. Miller, Field Hosp. No. 6, Fort Benjamin Harrison, Indiana.
 Horace R. Pittman, 149th Field Hosp., Camp Sheridan, Montgomery, Ala.
 J. Harold Rhodes, Canadian Army.
 Will Rochotte, Co. M., 344th Infantry, Camp Grant, Rockford, Illinois.
 G. A. Rundquist, Marine Barracks, Navy Yard, Charleston, S. C.
 W. I. Satterfield, Battery E., 317th H. Q., Camp Jackson, Columbia, S. C.
 Harold G. Sabin, U. S. S. "Andwin," Jacob's Shipyard, City Island, N. Y.
 Will H. Scheppelman, Co. I, 349th Infantry, Camp Dodge, Iowa.
 J. J. Schmidt, Kelly Field No. 1., care 1 M. C. A., San Antonio, Tex.
 Earl A. Spencer, U. S. Army Base Hosp., care Gen. Hosp. No. 18, A. P. O. S., B. E. F., France.
 John Steen, Priv. U. S. M. C., 70th C., La Romona, D. R., care N. Y. Postmaster.
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The Gospel in Print

SOME FACTS AND FIGURES

About the Bible Institute Colportage Association of Chicago

Founded by D. L. Moody in 1894.

Year of operation, 24th.

Colportage Library begun as a semi-monthly, March, 1895.

Association incorporated October 14, 1899.

Colportage Library books put out during 1917, 206,958 copies.

Colportage Library reprints issued during 1917, 206,359 copies.

Emphasized Gospel of John published during 1917, 826,000 copies.

Emphasized Gospel of Mark published during 1917, 70,000 copies.

The Pocket Treasury published during 1917, 150,000 copies.

Colporters (full and part time) at work, about 100.

Full-time employees at headquarters in Chicago, 18.

Depots of supply for colporters in the United States and Canada, 10.

Inventory facts (noted Jan. 1, 1918), suggesting amount and variety of portion only of stock on hand:

Colportage Library, 166,014 copies.

Bibles, Testaments, Gospels of John and other portions of Scripture, 344,397 copies.

Cloth-bound books and booklets, 94,497 copies.

Enamel texts and wall mottoes, 2,629.

Tracts, 2,385,262 copies.

Hymn books, 4,944 copies.

Floor space used for office, store stock and shipping rooms (not including bindery requirements), 5,460 square feet.

Twenty-Four Years' Resume

6,924,672 Colportage Library books published, representing 2,042,587 pounds weight of printed pages in 6 languages and 112 titles. 2,152,166 copies of D. L. Moody's own works published in the Colportage (paper-covered) Library series alone.

50 states and territories and about 60 foreign countries have made up the field in which the Colportage Association has operated.

3,864,302 Bibles, Testaments, Gospels and other Scripture portions published.

9,057,131 tracts.

other Scripture portions published.

243,395 copies of Miscellaneous Books and Pamphlets (not mentioned above) published.

(A summary of the Missionary activities of the Bible Institute Colportage Association will be published next month.)

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from February 1 to February 28, 1918, inclusive:

Army and Navy Book Fund:

Iowa, 50 Gospels.

Illinois, 82 books, 550 Gospels, 1,400 "Pocket Treasury," and tracts.

Tennessee, 300 "Pocket Treasury."

New York, 2,500 books, 500 Gospels, and 25 "Pocket Treasury."

New Mexico, 10 "Pocket Treasury."

Virginia, 10 books, 1 Gospel, and 1 "Pocket Treasury."

A. E. F. France, 10 books, 1 Gospel, and 1 "Pocket Treasury."

Georgia, 250 books, 300 Gospels, and 1,000 "Pocket Treasury."

Indiana, 500 Gospels.

Prison Book Fund:

Iowa, 150 books, and 100 Gospels.

Oklahoma, 200 books, and 200 Gospels.

Illinois, 50 books, and 30 "Pocket Treasury."

California, 50 books, and 50 Gospels.

Connecticut, 150 books, and 150 Gospels.

Hospital Book Fund:

California, 25 books, and 50 Gospels.

Fairhaven, Egypt, 30 books.

Spanish "Way to God" Book Fund:

Guatemala, C. A., 25 books.

Miners' Book Fund:

Alaska, 50 books, and 100 Gospels.

Lumber Camp Book Fund:

Wisconsin, 75 books, and 100 Gospels.

Washington, 300 books, and 500 "Pocket Treasury."

Idaho, 300 books, and 300 Gospels.

Alaska Book Fund:

Fairbanks, 50 books.

Lodging House Book Fund:

Illinois, 30 Gospels.

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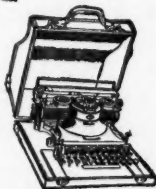
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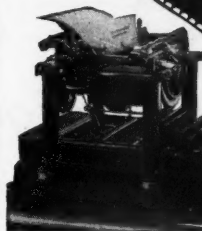
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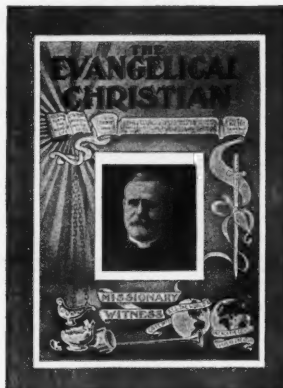
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(Continued from page 672.)

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